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THE EDITORS' OUTLOOK

ANNOUNCEMENT has been made in New York of the formation of a new committee designed to render a distinct service to missionary and church forces in mission lands. The name of the committee accurately describes its functions—"Joint Advisory Committee on Methods and Materials for Religious Education on the Foreign Field." The agencies appointing it are the Foreign Missions Conference of North America, the World's Sunday School Association, the International Sunday School Council of Religious Education, the International Sunday School Lesson Committee, and the Committee on Cooperation in Latin America.

These organizations have established the committee in order to provide a single center from which to make available to Sunday School Associations, curriculum committees, lesson writers and other workers in religious education in foreign lands the experience gained in the development of religious education in the United States and Canada. On problems that are brought to it the Committee will not only bring its own judgment to bear but will seek the counsel of experienced workers both at home and abroad. It will welcome inquiry of any kind as to tested methods of teaching, school organization, and especially on the preparation of curricula and lesson materials. It is quite as much interested in aiding isolated groups of workers as the larger associations. It will cooperate with lesson making councils in Great Britain and other lands where curricula are prepared for foreign use.

The Chairman of the Committee, Dr. Luther A. Weigle, was for 1922-3, Chairman of the International Sunday School Lesson Committee and is Professor of Christian Nurture in Yale University. Other members are Dr. Henry H. Meyer, an editor and a member of the International Sunday School Lesson Committee; Dr. W. E. Raffety and Dr. W. C. Barclay, also editors and members of the important Committee on Education of the International Sunday School Council; Dr. S. G. Inman, secretary of the Committee on Cooperation in Latin America; Dr. W. B. Anderson and W. E. Strong, mission board secretaries; Dr. F. P. Turner, secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of North America. The secretary of the Committee is Dr. Eric M. North, of the Committee on Education of the World's Sunday School Association. The Committee does not raise or administer funds.

IN the program for the Ninth Convention of the World's Sunday School Association which will be held in Glasgow next June consideration is being given to the broad field of Christian education as it relates to the work in the various countries of the earth. The general theme will be *Jesus Christ for the Healing of the Nations.* The sessions will continue from June 18 to 26 and speakers of national and international note who are to speak with authority and from experience are to be selected for the different addresses. Some of the subjects will be: *The Sunday School and the World Call, The New World and the Old Gospel, Christian Education the Hope of Civilization, Winning the World through Childhood, The Place of Religious Education in World Evangelism, The Sunday School and World Prohibition, The Sunday School and National Righteousness, Indigenous Lesson Courses, Training a Native Leadership, Adequate Literature for Schools of All Lands, Organizing Adult Classes In Every Land,* etc.

Many constructive features of the Convention in its relation to Sunday-school work will be cared for in departmental conferences. Some well-known leader is now in charge of each of these special fields of Sunday-school activity, and the completed program will not represent the methods of any one country but will show that department in its world relationships.

Adequate arrangements have been made to care for about 2,000 delegates who will go from North America. The Transportation Committee has secured the exclusive passenger space on three steamers which will sail from American ports on June 7, going direct to Glasgow. Special tours have been outlined for those who care to travel in Europe either before or after the Convention.

TRAINING a future leadership is going forward in Hungary simultaneously with the work of teaching the children of the present generation in the Sunday school. Mr. J. Victor is the efficient Secretary of the Sunday School Association of Hungary who writes to the World's Sunday School Association in part as follows: "I have just come back from a conference of the *Soli Deo Gloria* Association, held at Gőncz near the northern boundary of Hungary. This is a company of students of theology from various colleges who have the earnest purpose to preach the Cross of Christ in their future ministry. They asked me to lecture on Sunday-school work and to conduct a Children's Festival. Besides these occasions there were many opportunities to lay our work upon the hearts of the ministers of tomorrow.

"One of my addresses was followed by a lively discussion when those who had already tasted the blessings of the labors among the young gave touching testimonies of their experiences. One told of a policeman who had formerly been very rude and a drunkard. His children had been to Sunday school and had learned a number of hymns, which, however, their mother had forbidden them to sing for fear of the father's outrages. One Sunday morning the children had forgotten their mother's warning and began to hum their hymns. Their father listened a while and asked where they had learned them. Then he wanted them to go on singing. The end was that he bade them to dress and to accompany him to church where he had not been for years. From that time he was a changed man.

"The place where the conference was held is of interest by itself. It was there that the Hungarian translation of the Bible was accomplished by Gaspar Karoli, the then minister in 1590. After the Children's Festival, which I conducted and the theme of which was 'The Bible at Göncz in 1587, in 1590 and in 1923,' the children went in procession to Karoli's monument and a shower of flowers fell upon the figure of the man to whom the Hungarian people owe their version of the Word of God."

EVANGELISM

THE custom of making the pre-Easter period a season of evangelistic endeavor is growing in many communions. The church school, always responding to the life and activities of the church, consequently feels the urge of the evangelistic spirit during this season.

Evangelism as popularly conceived concerns the mature adult. Its fashion was set before the church fully recognized its obligation to childhood and youth. In some large sections of the church it was thought that desirable and necessary conversion could not be an experience of children and youth, therefore they must wait until they had passed well into their teen-age years before they could be proper subjects of "conversion." Others sought to impose an adult conversion experience even on little children. Now, however, that the spiritual needs and rights of childhood are generally recognized, evangelism has a larger meaning and many new responsibilities.

Adult evangelism is emotional evangelism. It waits until the mature person has adopted his ideals of life, erected his standards, made his program, and has gone some distance in performing it. It is therefore necessary and inevitable that the program of adult evangelism should challenge the adult with all of its emotional power and resources by asserting at the beginning that his life is fundamentally wrong and must end in eternal disaster.

FIRST of all, adult evangelism must convince a man that his whole life is wrong. When this has been accomplished its dominant note in answer to his perplexed and painful inquiry is, therefore, "repent," "reform," "get right with God." The motives presented by adult evangelism for repentance are sometimes the love and the goodness of God. Ordinarily, however, the appeal is to the day of judgment and its eternal consequences to be enjoyed in heaven or to be suffered in hell.

The experience desired and produced is a painful one, similar to the one described in the story of the strange struggle of Jacob with the angel throughout the night. An adult is supposed to be brought "under conviction" because he feels he is in danger of "judgment to come." He therefore flees "from the wrath to come." The result is more apt to be a "reformation" than a "regeneration." A man is more likely to find himself accepting an adjustment to new conditions than enjoying a new life.

SUCH a program has significance for those interested in the processes of a modern church school because of the fact that at the present time many children and youth attend evangelistic meetings whose program is fashioned for adults. This is still the common evangelistic procedure in the churches. Children are even exploited in order to induce adults to attend. The results to many a child and youth are similar to those which many of us remember as we recall our agony in the days of our youth in trying to make the self-judgment that the evangelist required and to accommodate ourselves to the idea of the Christian religion presented in the evangelistic preaching. While we were children we were trying to reproduce adult experiences. This was a very painful attempt to do an unnatural thing. Hence, religion has for many a person a sense of unreality, of unnaturalness.

IN the meantime there has been developing a program which may be spoken of as educational evangelism. This recognizes on the one hand the need of a program adapted to adults but insists that it is not suitable for childhood and youth, which have needs and rights of their own. Its principles are as follows:

1. The child has a spiritual nature and needs, childlike, that must be recognized, nurtured and supplied as every other natural need of the child must be met in its proper time and relation, else he will be abused, perverted, thwarted, or denied his inalienable spiritual rights.

2. The spiritual nature of an individual develops normally. There can therefore be no one season when all the children and youth of a Christian community may be legitimately expected to act in concert in the matter of becoming Christian. Spiritual movements may not be manipulated as mass-movements nor arbitrarily forced.

3. The method of evangelism for children and youth is that giving to them first of all such a knowledge of spiritual truth as they need, at times and in ways that their experience and development require and indicate.

This is illustrated in the principles underlying graded lessons. From the moment a little child comes under the influence of graded instruction his spiritual needs are naturally and progressively supplied. The result is that he is nurtured "in the fear and admonition of the Lord." He "grows in grace." He "increases in wisdom and stature, in favor with God and man," until the time of decision, which we call conversion, comes naturally and happily as the unfolding of a flower, and not as a surrender at the end of a painful emotional experience. Conversion thus becomes an experience of a new life, not that of a reformation.

May we not say in relation to these things that a program of adult evangelism is not adapted to the needs of childhood and youth? Above all shall we not say to our noted and efficient evangelists that their adult programs have no place in the church school?

ON the other hand, shall we not say that the children and youths must not be subjected to the processes of an adult evangelistic campaign? Shall we not say with all strength that childhood must not be permitted to be exploited for the purpose of advertising adult evangelism? Shall we not say that parents and teachers, the natural guardians of youth, must be permitted to nurture their charges, without interference, until every child under their care comes to "the full measure of the fullness of the stature of Christ?" And may we not also say, in view of the place which the church school now occupies, that before an evangelist begins his work in any community he should be required to acquaint himself with the situation and accommodate himself to it? Certainly no uniform evangelistic program may be safely used indiscriminately. The progress a church has made in educational evangelism should determine how fully, if at all, an evangelist should put on his adult, emotional program. While seeking the unconverted adult, no one may be permitted to offend one of Christ's little ones.

MARION STEVENSON.

PUPILS AND TEACHERS IN THE EARLY CHURCH

Continuing
Notes on the History of Religious Education[1]

By Henry H. Meyer

As water follows a finger drawn through the sand, so one of soft and tender years is pliable for good or evil.—*Jerome*, About 400 A. D.

FOR the nurture and training of children the early Church held parents and sponsors chiefly responsible. In its first struggle with paganism, the dominating purpose of the Christian Church was necessarily that of adult evangelism. Such was the objective of the early catechumenate with its graded system of Christian instruction aiming at a transformation of conduct and of spiritual allegiance. The beginning of the new fellowship had to be made with grown-ups. Only after the number of Christian families and Christian teachers had increased and the new fellowship had become well established, was the Church able to give special attention to children.

The Training of Children

Among the earliest references to religious instruction of children belong certain reminders of its importance found in the pedagogical writings of the Church Fathers, many of whom were at the same time famous teachers in the catechumenate and catechetical schools of the period. Some of these Church Fathers, like Clement of Alexandria (*220) and Augustin (*430), wrote learned treatises on education. In his *Padagogus* Clement discusses the difference between Gentile and Christian education. For him, the Gentile faith, and more especially Judaism, are in a sense preparatory for Christianity. Jesus is himself the great Padagogus, the teacher of mankind. This thought gives to his book its title, as the example and teaching of Jesus dominate its contents. It was Augustin who wrote *Concerning the Instruction of the Ignorant in Christianity* (De Catechizandio Rudibus), a treatise on method in religious instruction, some parts of which our modern theory and best practice in religious education have not yet outgrown. Others, like Basilius, the great bishop of Cæsarea (*379), and John Chrysostom, patriarch of Constantinople (*407), took a deep personal interest in child life and in the education and training of children. Basilius himself looked after poor and orphan children and made the teaching of all children the special duty of every priest and monk in his diocese, thereby inaugurating a principle which became one of the outstanding characteristics of the Christian Church.

From that day to this the Christian Church has been a teaching institution and the spiritual and educational guardian of childhood and youth. Similar emphasis on the importance of teaching children is found in the writings of Chrysostom. It was he who wrote, "Higher than every painter, higher than every sculptor and than all other artists, do I regard him who is skilled in the art of forming the soul life of children." It was he, likewise, who insisted that the real art of teaching consists in first stepping down to the thought level of the pupil and lifting up the pupil to higher levels of thought and experience, even as God, himself the great teacher of mankind, has set us an example in stooping down to men in order that he might draw them up to himself.

The noted translator of the Bible into the Latin Vulgate, Jerome (*or Hieronymus *420*), had a wide reputation as teacher and educator whose counsel in matters pertaining to the training and bringing up of children was sought by many. Several letters of Jerome bearing on this subject have been preserved. One of these was written to a personal friend, Gaudentius, regarding the education of his infant daughter Pacatula. Another was written to a cultured Roman woman, Laeta, also concerning the education of a daughter, Paula. Like much of the Christian literature of the period these letters show the marks of the extreme reaction of the Christian fellowship against the corruption of pagan society, especially at Rome. Among these were the vows of celibacy and virginity which were taken by Christian men and women in increasing numbers and which, in the case of girls born to Christian parents, frequently led to the dedication of infant daughters to a monastic career. Both Pacatula and Paula, concerning whose education Jerome is writing—in one case to the Christian father, and in the other case to the Christian mother, had been thus consecrated. This fact accounts for some of the sterner measures of discipline which he advocates, such as his insistence upon "plain, melancholy and sombre apparel," indicative of the life to which the girls had been dedicated, and the prohibition against permitting them to become acquainted or even to greet or converse with boys.

On the other hand, many of the exhortations, both positive and negative, are quite in accord with good principles of teaching, even when judged by modern standards. Both girls are to have early instruction in reading and writing and in manual training and household duties, with rewards suitable to their age. They are to be praised for well doing, but not scolded on account of mistakes. Love and obedience toward parents, especially toward the mother, are inculcated. Acquaintance with the Scriptures comes early and continues throughout the training of both. In the exercises of reading and

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writing religious and biblical subject-matter is given preference, while large sections of the Bible, from the Psalter, Prophets, Gospels and Apostolic writings are to be committed to memory. Christian hymns are to be memorized and frequently sung. Some of the prohibitions concerning personal habits sound as though they had been written for the present day. There are to be no pierced ears, no painted faces, no henna hair. The wearing of ornaments and showy garments is discouraged. Clothes are to be self-made and warm and are "to cover, not expose the body." Throughout both letters parental responsibility, especially that of the mother, is dwelt upon. The girls are to be protected against the knowledge of evil and to be kept from temptation. Their food is to be plain, but abundant and wholesome. Recreation is provided for, but no play in the modern sense of the word is permitted. Occasionally the writer of these letters reveals fine insight into the character of infancy. This is true in the introduction to the letter to Gaudentius, in which is found the following gem of pedagogical wisdom: "As water follows a finger drawn through the sand, so one of soft and tender years is pliable for good or evil."

"Higher than every painter, higher than every sculptor, and than all other artists, do I regard him who is skilled in the art of forming the soul life of children."—*Chrysostom.*

"The soul which shall become the temple of God must be fashioned as follows: She (the daughter) must not be permitted either to hear or to say anything that does not breathe the spirit of reverence. Dishonorable words she shall not so much as understand, nor shall she learn worldly songs; but, on the contrary, the tender lips may be instructed in beautiful psalmody. Instead of precious stones and silk robes let her love the manuscripts of the Holy Scriptures."—*Jerome.*

"Nor are women to smear their faces with the ensnaring devices of wily cunning. Rather are they to be shown the decoration of sobriety. For the best beauty is that which is spiritual."—*Clement.*

On the whole, however, there is as yet no definite plan for adapting either subject-matter or method to the changing need of the growing pupil. Nor ought we to expect to find such adaptation in this early period. Two things, however, we do find in all of the religious instruction of the early Church. These are seriousness of purpose and definiteness of aim. The first teachers of Christianity had profound convictions and high ideals. They knew what they wanted to accomplish and applied themselves with diligence to the task. In their hands and in the hands of the men whom they trained to be teachers, religious instruction of the early Church, especially in the Catechumenate, became the means of transforming a decadent society and of perpetuating the teachings and influence of Jesus.

Training Schools and Textbooks for Teachers

In addition to the catechumenate common to every congregation, there gradually appeared another type of church school designed for the training of the clergy and of professional teachers for the catechumenate. The first school of this type was organized in Alexandria in Egypt, which at the beginning of the Christian era was an influential center of cosmopolitan life and learning. Jews, Greeks, Romans and other races contributed of their best life and intellectual treasures to the Christian congregation which grew up and prospered here. In addition to their theological training the pupils in the catechetical schools were allowed to study, from the Christian point of view, Greek philosophy, and literature, grammar, rhetoric, dialectic, arithmetic, music, geometry, astronomy and other subjects common to the higher pagan schools. Gradually similar catechetical schools sprang up in other centers where Grecian Christian influence dominated. Among the best known of these schools were those at Antioch, Edessa, Misibis and Alexandria. In time catechetical schools were established in every Episcopal diocese. The fact that they were connected with the church building later led to their being called "cathedral schools," especially in the West.

It was the catechetical school at Alexandria at which Clement won his distinction as a teacher, and it was here that he wrote his textbook for teachers entitled, *The Instructor* (Padagogus) to which reference has already been made. Other distinguished teachers of the catechetical school at Alexandria well known in church history were Pantænus (*179), Origen (*253), and Plotinus (*270).

Because of its importance as a textbook for teachers *The Instructor* of Clement deserves further mention. This pedagogical textbook was a substantial treatise consisting of three parts or books, which together constituted an explanation of Christian morals and manners, presented in such a way as to furnish guidance for the formation and development of Christian character and for living the Christian life. Its title refers to Christ whom it sets forth as preeminently the Religious Teacher of mankind, and then proceeds to expound and enforce his precepts, applying these to daily conduct.

Book One deals with the person and work of the Divine Teacher, and with the aim and method of his instruction. In Books Two and Three the principles and rules of Christian living are applied in detail to the circumstances and conditions of the time. Thus, Book Two discusses the right Christian behavior in regard to eating, drinking, feasting, dress, personal ornamentation, speech and social intercourse. The chapter on drinking is an argument against the use of wine and strong drink. "The natural temperate and necessary beverage for the thirsty," says Clement, "is water." Water is the "medicine of temperance." Boys and girls especially should "shun wine—for it is not right to pour into the burning season of life the hottest of all liquids, wine, adding as it were, fire to fire." There is a paragraph on Laughter which reminds the student that the Christian will not ridicule others nor will he make of himself a laughing stock for others. In Book Three the discussion of personal habits is continued with separate chapters devoted to true beauty, care of the body, bathing, exercise,

*Died.

recreation and similar subjects. The concluding chapters deal more specifically with the outward practice of religion in ordinary life. Men are admonished against the indulgent pampering of themselves, and are advised to take appropriate physical exercise for the sake of health and strength. All artificial enhancement of personal appearance is discountenanced, such as dyeing and dressing the hair, painting the face in accordance with the customs of pagan society. Men are not to follow the example of pagan devotees of pleasure. "Nor are women to smear their faces with the ensnaring devices of wily cunning." Rather are they to be shown "the decoration of sobriety. For the best beauty is that which is spiritual." In speaking of the outward manifestation of the religious life Christians are to make their daily conduct, apart from Sunday and outside of the church, correspond with their demeanor and profession on the Lord's Day. "Such ought those who are consecrated to Christ to appear, and to frame themselves in their whole life as they fashion themselves in church . . . to be, not to seem such, so meek, so pious, so loving."

Another textbook for teachers containing actual subject-matter of instruction is found in the *Enchiridion* of Augustin. This little handbook of Christian doctrine prepared by Augustin upon the request of his friend, Laurentius, is in fact a treatise on faith, hope and love. It falls naturally into three parts, one part being devoted to each of these three great themes. In Part One, devoted to Faith, the discussion takes for its text the Apostles' Creed. This is, however, not closely followed. The writer, adapting his message to the needs of the time, explains at some length the Christian ideas concerning God, Christ, sin, repentance, faith, good works, free will. The discussion of Hope in Part Two is based on passages of the Lord's Prayer with reference to both the longer form in Matthew and to Luke's briefer summary. Part Three sets forth the objects of love and emphasizes the preeminence of this grace in the gospel system. Love is set forth as the end of the commandments and as the fulfillment of the law. The writer draws inspiration for his message from the thought that God himself is love.

First Treatise on Educational Method

To Augustin the early Church was indebted for its first treatise on educational method. This the author calls *The Catechizing of the Uninstructed* (De Catechizandio Rudibus). As in the case of his *Enchiridion,* this treatise on the art of religious instruction was prepared by Augustin on request. It was Deogratias, a deacon at Carthage, who urged the great theologian to prepare such a textbook for teachers. The book contains twenty-seven chapters. Chapters I to XVI are devoted to theory. Chapters XVII to XXV contain sample discourses to catechumens for the guidance of the teachers. The closing chapters (XXVI and XXVII) contain admonitions which are to accompany the catechumens' entrance into church membership, and end with a discussion of the figurative interpretation of the Scriptures.

Beginning with injunctions regarding the necessity of a settled and right order in religious teaching (I), the author declares his desire to be of assistance to others in the work of passing on to others the treasures of Christian faith and hope. "The more extensively I desire the treasure of the Lord distributed, the more doth it become my duty if I ascertain that the stewards who are my fellow servants, have any difficulty in laying it out, to do all that lies in my power to the end that they may be able to accomplish easily and expeditiously what they sedulously and earnestly aim at."

It is possible that a discourse may at times be both a pleasure to the hearer and distasteful to the speaker (II). This should not surprise the teacher. "I would not have you disturbed by the consideration that you have often appeared to yourself to be delivering a poor and undesirable discourse." Nevertheless, it should be the constant aim of the teacher to eliminate this element of tediousness. Instead, the work of catechizing should be characterized by cheerfulness and by the joy of service. Indeed, to make this increasingly possible, the author promises to discuss (a) the method of narration, (b) the duty of delivering injunctions and exhortations, and (c) the attainment of cheerfulness in teaching.

Christian instruction is to include the full narrative of religious history from Genesis to the present state of the Church (III). Special emphasis is to be placed on the life and teachings of Christ whose advent commemorates his love (IV). This should in turn inspire love in the teacher until it becomes his dominating motive and guiding aim. Persons desiring Christian instruction (V) are to be carefully examined with regard to their motives. The actual instruction is to include not only the narrative of religious history, but is to set forth the causes of the events (VI). There is to be careful interpretation of the historical narrative with a refutation of current heresies (VII).

In the case of cultured seekers, the period of instruction may be abbreviated in deference to the knowledge which they have already attained (VIII). Grammarians and professional speakers (IX), accustomed to public discourse and recipients of public applause, when they seek entrance into the Christian fellowship need special admonition to humility and virtue. They likewise need special instruction concerning the mystical interpretation of the Scriptures.

Cheerfulness in catechizing is essential (X). Its absence is frequently accounted for by the weariness of the teacher, due to necessary frequent repetition, by the unresponsiveness of some of his hearers, or by the personal sacrifice and inconvenience which the work of teaching puts upon him. Frequently also it is caused by personal grief and sadness arising from some experience of sorrow in his own life. In all things, however, the key to a cheerful spirit is the thought of Christ as our example. Specific remedies are suggested for non-attention and unresponsiveness on the part of the pupils (XI). Most important among these is the correction and improvement of the teacher's method of presenting his subject-matter. In addition prayer, faith and love will also be found helpful. Two remedies for weariness (XII) due to repetition and familiarity with subject-matter are recommended. These are, a sympathetic interest in the learner, and the ability to share in the learner's joy of discovery. In other words, the teacher is to put himself in the place of the learner and be his companion as well as guide in his search for the truth. Other difficulties must be overcome. One is timidity on the part of the hearers. This will give way to encouragement, questioning, friendly stimulation and the wise selection of

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THE PASTOR'S PART IN EVANGELISM

By Benjamin S. Winchester

IT is altogether a correct intuition which has led the church to devote special attention to its young people at about the age of twelve. It is highly important that the child, before he passes out of childhood, should be enabled to secure for himself those values which have been coming to him through his earlier experience and to confirm those attitudes and habits which are needful for meeting the new problems which lie before him.

This objective world of the child is, first of all, God's world. It is his creation, God's law pervades it, and if we are to live in it happily, successfully and effectively we must conform to the law of God in all our thinking and in all our conduct.

But the task of the church, and of the pastor, is far more than merely to state these propositions to the boy or girl. They must be brought to see and feel their truth, and in order to gain this end we must take our stand beside our children and try to look at the world through their eyes. We may assume that the problem of the child who is just on the threshold of youth confronts him in the form of a certain *embarrassment* coupled with *a vague consciousness of impending change.* The embarrassment results from the very multiplicity of his interests and possessions; he has literally so many things he doesn't know what to do with them. He has been collecting objects and facts and materials out of which to make his world, until now he is overcome at the thought of the task he has set for himself. He is weighed down by all this luggage, yet he does not know what to discard; he is smothered beneath his burden, but he does not know how to find air. *What is the secret of mastery?* How may one reduce this complex world to order, overcome difficulties and obstacles, compose differences, settle controversies, win victories, live at peace with others, achieve success?

Points of Contact

It is at this level of experience that the pastor should meet his boys and girls of twelve years, interpret to them the meaning of their world and lead them to the deeper meaning in life. Perhaps the instruction may begin with a discussion of life itself: *What is success? What are we here for? What are we to try to accomplish in the world? What are the chances of achieving it? What is involved in living together?*

In attempting to answer these questions, the pastor will draw upon their previous information and experience. Examples of great men, men of faith, the doers of great deeds, will be called to mind and freely discussed. How did they live and achieve? What had they all in common? What part did their religious faith play in their success in living? What was the law of their lives? Such discussion will lead at once into the deeper questions of religion: *What and where is God? How can one get at him? What does he want us to be and to do? Where can we learn the laws by which he rules the world and to which we must conform? What are the difficulties to be overcome in living according to God's law, and how are they to be met?*

Thus the attention of the class will naturally turn to such themes as these: Nature as the revealer of God and his laws; ignorance of God's laws, and sin, the breaking of law; pain and misfortune as means of discipline; conscience as the Voice of God in the soul; the Bible as the record of men who had an immediate experience of God; Jesus as the One who lived nearest to the heart of God, understood him best, described him most clearly, and obeyed his laws most implicitly; the Christian Church, as the company of those who are trying to live together as God would have them live, and to make of the whole world a neighborhood wholly in harmony with God's laws.

Concrete, Rather than Abstract, Material

The material of instruction will be kept objective and concrete throughout. *God in Nature* will be presented by means of incidents and examples, as many as possible suggested by the members of the class themselves. The parables of Jesus; for example, The Sower, The Wheat and the Tares, and other nature stories may be used suggestively. *Conscience* may be seen at work in the story of the Garden of Eden. A brief survey may be taken of *the Bible,* pointing out the different kinds of experience which it records; the answer of faith to questions, Where did the world come from? Why do men suffer and toil and die? What are God's laws? The response of poets and psalmists to God as revealed in nature, as in the Eighth Psalm, or the Nineteenth, or the Twenty-third; the adventures of men who tried to be true to God, as David, Daniel, the apostle Paul. In the course of such a survey, each member of the class should begin *his own record of the laws of God,* so far as he is able to discover and formulate them.

The Study of Jesus will not be an exhaustive study of all that Jesus did—not a "Life of Christ" in the ordinary sense, still less a theological interpretation of that life, but a *selective* study of typical scenes where Jesus is revealing his attitude toward God, or explaining God's attitude toward us, or summing up God's laws for us. Following this, there will naturally be an interest in the men who learned the Way of Jesus, who came together and formed the Christian Church, and who in spite of hardship and suffering gave to the world a new standard of life. As a result of this further study, the members of the class should revise their list of God's laws, supplementing their previous statements in the light of this later study.

Through such informal discussion there should gradually emerge *a body of conviction,* worked out and formulated by the children themselves, as to the nature of God, his relation to the world as Creator and Ruler, and to all people as their loving Father and Helper; *a summary of God's laws,* for the individual and for society; a clear understanding of the *common mistakes,* the *difficulties*

to be met and overcome, the *temptations* to be resisted, in living in accordance with God's laws; a real experience of the help which comes through *prayer; an appreciation of the Bible* and a sense of the value of Bible study; a simple and clear statement of *what it means to be a Christian;* some idea of *the Christian Church,* why it exists, what its purpose is, how it does things, and *the duties of church members.*

The Aim—To Secure Decision

The *aim* of the course in the pastor's class is not, however, to state these truths to the pupil, nor even primarily to get him to formulate them for himself as a result of the discussion. The aim is to help the pupil to make a DECISION, *the decision to make his whole life conform to God's will,* the decision, that is, to live as a Christian. The making of this decision is, of course, an *individual* matter. Just how each pupil is to be brought to the point of decision cannot be predicted beforehand. The pastor will need to study each member of the class, closely scrutinizing individual differences, taking note of awakening interest on the one hand or indifference on the other, watching the responses each one makes to the instruction, guiding the thought of those who participate freely, stimulating and encouraging any who are unresponsive or reticent, in no instance urging any to premature acceptance of what may be supposed to be the pastor's desire or the sentiment of the group, yet seeking always to make it clear that the conclusions arrived at are not merely "academic" but are really and vitally concerned with life and happiness and true success.

As the course progresses, it will become more and more evident that the great decision, once made, *involves other decisions.* It will raise the question, for example, as to the meaning and purpose of the Christian Church. It will be natural for the pastor to suggest the appropriateness of uniting with the church at this time, when the thoughts of all are turned toward the church, and the responsibilities of church membership are being made clear. But here again no pressure should be exerted. Some natures arrive more quickly at decision than do others, and every member of the class should be made to feel that the church is no less interested in those who wish more time for considering this question, but, on the contrary, desires that every one who contemplates such a step should first think it over carefully and conscientiously. Moreover, it should be kept always in mind that the act of joining the church marks only the beginning of one's relationship to the church. The young person must still find his way into active participation in the life of the church.

Other Crises and Decisions

But it must not be forgotten that *other crises* also await these young people, whether they join the church at this time or not, crises hardly less disconcerting and baffling, crises also requiring special and often continuous treatment by an experienced friend and counsellor, and finding their solution in a new body of conviction and in new decisions.

For two or three years, until about fifteen or sixteen years of age, the young person will be engaged in the search for a *Self,* an *Ideal,* a satisfying picture of his own personality. Toward the end of this period the pastor should meet these young people again, or see that some mature and sympathetic person meets them for further conference and instruction. Only the instruction at this time will deal less with externals, such as deeds and laws and methods of achievement, and more with *problems* and *alternatives* and *motives.* The *aim* then will be not so much the securing of a decision to live in conformity to God's law but rather the securing of a decision to *dedicate oneself to an Ideal, to accept Christ* as the Master, the Friend, the Saviour.

Again, two or three years later, the youth goes out from home to take his place in the world. He meets with people whose ideals and standards differ from his own; he must make some connection with the institutions of society and assume some responsible relation to his fellows. He needs to understand the genius of the various social groups and organizations with which he is thrown into contact, he needs to work out for himself a simple philosophy of life which will guide him in these new relations. And here also he needs wise counsel. The *aim* of such a course should be to help the young people to *a Christian view of society and of the world as the kingdom of God,* to help them formulate in plain, simple language their own philosophy of life, and to *enlist them in some Cause* in which they may invest their lives.

It can hardly be overemphasized that the church and the pastor should provide appropriate opportunity for meeting *all three of these crises.* They cannot all be met at once, for in each case the aim, and consequently the material of thought and the method of presentation, differ. It is a common and costly *mistake to attempt to telescope all these three experiences into one,* and to focus all upon the act of church membership. Thus, many pastors' classes try to provide a little study of personal religion, a little outline of abstract theology in very condensed form, a little discussion of the duties of church membership and a little summary of general ethics, with the result that there is a tendency to include too wide a range of ages in the class and consequently a vagueness of aim and a blurring of method on the part of the teacher. The most disastrous consequence is that young people, especially in the later period of youth, are comparatively neglected. Many of them grope blindly for some clue as to the relative importance of different ideals, the relative truth of differing theories of God, of the church, of society, and the relative appeal of different causes. Too many make their connections with the various organizations and agencies of society by accident, or accept, unhesitatingly and uncritically, popular but erroneous views in politics and religion, and too many, for the lack of sympathetic guidance in the later period of youth, drift away from the Christian Church and lose their opportunity to work in close cooperation with other Christians for the realization of the kingdom of God.

Joining the Church

It will often be natural to expect that the members of the first pastor's class, the boys and girls of about twelve years of age, will desire to unite with the church upon the completion of the course. But while many will so decide, there may be others who desire to postpone church membership. If the church and the pastor have

(Continued on page 286)

THE PERSISTENCE OF THE PERSONAL[1]

By Margaret Slattery

A GREAT man has been spending a few days in our little summer resort and now has gone back to his camp in the deep woods. He has been most gracious, most human, most helpful. On every hotel veranda groups talk of him, in every home they are quoting him. A proud fisherman told us that at noon on the very first day of the visit, the great man asked permission to go out in his little boat the next day before dawn. "When we came back, he had breakfast right down there in that hut with us. Liked it too," he said proudly. "We'll never forget what he said to us about our boy." The postmaster and the grocer, the minister and the druggist, the Indian in the sweet-grass shop, the occupants of the beautiful homes along the marginal way each had a story of what he had said or done. His rich, warm personality left so deep an impress upon the village that it seemed lonely without him, as though it had slipped back from some wonderful dream of life into the machinery of it and were suddenly conscious of its distracting sounds. Such is *personality* at its best. With the vast majority of earth it is the thing of *power*. It creates the motive for action.

It was of these things I was thinking as, hidden by great rocks overlooking a wild bit of sea, I read the Gospels this afternoon. I was reading words profound in their simplicity, straight from the heart of the greatest Personality of all time. "Even as the Father hath loved me, *so* have I loved you. . . . I do not call you servants, for they know not what their Lord doeth, but I have called you friends." It was that relationship, deep and tender, between Jesus and the simple men of the provinces of Palestine that kept them faithful, awakened their minds, enlarged their souls.

How many stories of personal relationship quickly established, effective, never to be forgotten, the gospel narrative records! Not one of the mothers who brought their children to Jesus could ever forget what he said. They told it over as eagerly as did the mothers here by the sea whose children had held the hand of the famous visitor. They repeated the words, "Let the children come to me . . . of such is the kingdom of heaven." Nor did they forget in the telling that he took them up in his arms, put his hand on their tiny heads and gave them his blessing. Nicodemus, under the cover of night, the Samaritan woman by the well, the blind beggar, the palsied man, Simon, Mary Magdalene, Mary and Martha, with them all it was the prophet become friend, the great one become their guest, the most talked-of man in Palestine in close relationship with the common things of their common days. The gospel story is the record of personal interviews, answers to questions in the synagogue, on the hillside, by the sea, of stories told to make the answer clear, instruction given in intimate fashion to the men who must carry on the work. Herod felt the power of that Personality, Pilate was stirred by it, the thief trusted it. After the cross and the garden, it persisted. The Christ preached by Peter was alive; his personality throbbed through the words of the great sermon. The Christ for whom Stephen died, to whom he called in his agony, was to him a personality; the Jesus who met Saul on the road was a personality forevermore to dominate his energy, his intellect, his passion, for love of whom he dared all things. It was the personal Christ, vitally real, all great, all good that he preached. It was Christ who supplied all he dreamed, hoped or desired, whom he declared to be *life* itself, the longing for whom made even death seem gain. The doctrines that are so largely our heritage from Paul were but answers to questions that grew in number as the organized bodies of Christians grew more complex. I doubt if Paul ever dreamed that his letters of advice from inquiring converts, his messages to the churches he visited, his opinion about the Gentile problems, would, one day, be congealed into hard dogma that would again and again hide the glory of the Christ for love of whom he assumed well nigh unbearable burdens and in whose name he at last faced Rome.

It is significant that Jesus did not say to his disciples, "I am your friend," but "Ye are my friends," and "I have called you friends." That is, he recognized and regarded them as his friends. That he in return was their friend did not need to be declared. In other words, we are Christ's friends only so far as we think of him, feel toward him, and act with reference to him as one worthy of our friendship; and he can be our friend only so far as we present to him the qualities that such an one as he must have in a friend.

JOHN T. McFARLAND
in *Etchings of the Master*

In the early days, the Christian faith was purely personal. It was the story of a Person, the acceptance of the way marked out by a Person, the devotion to a Person. It was in his name they overcame the temptations and calls of the old life; in his name they gave up the pleasures of the feasts to the gods; to be worthy of his love they purified themselves; in a passion to follow his way of sacrifice they gave all. The Christian faith to them was Christ, a Personality. Those who were but slaves forgot their bonds in the dignity of this new relationship, the poor and despised tasted respect and honor, the rich and selfish experienced the joy of giving. It was all real, gloriously, terribly real. The Personality had in very truth for them overcome death and was with them.

It was after the last disciple who had known Jesus was dead, after those who had seen Peter and heard the thrilling story from his lips, and those to whom Paul was a warm friend had also died that something happened to the Personality. In that period of extensive organization when the Christian rose from the pit of persecution

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to the pinnacle of power, when wealth replaced poverty and the church became safe and popular, a veil was dropped over the simplicity of that Person who had won his way into the hearts of men. Something of the old Hebrew Holy of holies hid him from the multitude. The priest came to stand in the intimate relationship of Christ. Despite the fact that when men bowed down to Peter, he cried aloud in dismay, "I am but a man like yourself," and when the islanders would have knelt before Paul, he forbade it, both Peter and Paul were made saints; prayers were addressed to them on feast days created in their honor. Before the priest in his robes knelt the Christian making the sign of the cross, Mary, the wonderful mother, now stood between the sinner and her Son. In all the elaborate ceremonial, the Personality was hidden. But it was to be recovered and given again to the world.

The Vision Comes and Goes

Within the church during these centuries of development were individuals who like the disciples saw visions. To them, without aid of priest or ceremonial, Christ spoke as of old. The material out of which a vision is made lies within the mind. Modern men in the whirl of business and modern women in the grip of ambition see many visions, but they are for the most part those of wealth, of fame, of honor come to them, for it is these things which form the material in the minds of the majority of the people of our day. But in that medieval day, men thought much about Christ and with the material of such thought a young man could see the vision that made him Francis of Assisi. It was not so difficult, in those days of the mystic blending of desire and imagination, for the glorious vision to speak to Galahad, the voice to call to Sir Launfal and many another Knight of Chivalry. Through the vision, Christ became real again and the passion to toil for him, to suffer, to follow his way of kindness, courage and love and, if need be, to die, was reborn; the Personal had persisted.

Again as the generations passed, it was lost. The adjustment of old teachings with new facts being discovered brought doubt, questioning, bitter quarrel. Creeds were elaborated; much was taught *about* doctrines, *about* Christ, *about* his mission, *about* salvation; all his attributes were emphasized in impersonal fashion. Yet the personal persisted and over the long years, through the mystic and the martyr, the great Christ lived again. Milton saw him, austere and just, bearing the sin of man in his stead, but he was a real presence, suffering, gracious and glorious. John Bunyan saw him, a triumphant Personality, bringing salvation to him, the least deserving of men—"there but for the grace of God goes John Bunyan." Wesley saw him, a vivid reality, a comforter and refuge for the souls of men. In the understanding Christ, hater of sin and lover of the sinner, that he revealed to men, we find the explanation of great hymns born in the souls of those who caught his vision—*Jesus, Lover of My Soul; Rock of Ages, Cleft for Me,* words that pictured a relationship as simple and natural as Peter's when he cried, "Lord, save me or I perish" or "Lord, thou knowest that I love thee." Browning drew aside the curtain and gave him again to the world:

> "..... a Man like to me,
> Thou shalt love and be loved by, forever,
> A Hand like this hand
> Shall throw open the gates of new life to thee!
> See the Christ stand!"

Through the emotions stirred by such words, men have climbed to the light of the knowledge of the *love* of God. Whenever for a time the personal Christ has been hidden, he has emerged even greater and more to be desired of men. It shall be so again.

The Highest Mission

The period through which we of this day have just passed has been one of terrible stress and strife, surrounded by political chaos as great as that in which they of old lost him as a Personality. Science has brought to us new truths in such rapid succession that our minds cannot grasp them and doubt besets us as it did them. War has burst with mad fury upon us as upon them, and though some found in the midst of its din and roar the White Comrade, more, sick at heart over their loss of an old faith, saw him fade away into the darkness. Organization on a huge scale has demanded our time and our intellect as it did with them; we are giving our thought to the doctrines as did they, we are very busy with discussions. Will there be any vision? I think there will be if we will trust our youth. Not all our young life is "flaming youth." Normal youth is not cynical, it is not impatient with ideals; it is starved for them. It *can* see visions and those who help by furnishing their minds with material which will make possible the visioning of the Personality of all time, fulfil a high mission, whether it be through the printed page, the stage, the screen, the pulpit, or most effective of all, the teacher's art; and those who furnish the material out of which comes only the vision of *self* gratifying its every desire, have done to youth a cruel wrong, and to our day, an irreparable injury. But of one thing we must convince ourselves, the vision of the Personality which they of the new day will see will take them into new fields and they will come back challenging many an idea long held by us. John's vision and Paul's were very different; Calvin's vision as he wrote out his laws and Matheson's as he wrote *O Love that wilt not let me go,* were wide apart. The vision they see will be the vision of their day. The picture of the same tree varies according to the spot from which it is taken; we cannot all stand upon the same spot. The old places are gone. It is not fair to insist that all shall hear the Voice through the heart; to some it can only come through the mind. The East Indian student, the Chinese student, the American student, may have widely differing visions. Each must generously share the road to the personal relationship which is the right of all.

"*I* follow the King," says the old miracle play, "because my mind saith to my heart that he is altogether brave and strong, pure as a man should be, therefore he must be wise and his the way." You follow the King because your heart saith to your mind, "He is my dream in human flesh, my best beloved of men. His must be the way." What then? Do we not *both* follow? It is enough.

It is indeed enough. Whether the vision be revealed to them by mind or heart matters but little. In all our touch upon youth there should be ample provision for

both, and a deep conviction that there is no time to waste in bitter criticism of each other's visions while in the world there are so many dull hearts and unseeing minds. To rediscover the Personal Christ who down through the ages has awakened zeal, sincere devotion and adoration, love and sacrifice, given birth to great human spirits and made character—this is the important thing to do for youth.

The Right of Youth

At one of the summer schools a while since, I looked over the notebooks of the teachers in my class that I might give them proper credit. On the fly leaf of one whose own class numbers twelve girls in the early teens, I found written,

"For truth and light *they* come to *me*,
If *I* be blind, how shall they see?"

That teacher has the seeking spirit and she will find; the vision is denied to none. If I be not grievously mistaken, youth *is* seeking truth and light. It is perplexed, confused, but eager to find deeper meanings in religion and life than most of us are able to reveal to them.

It is poetry that perhaps best expresses the visions of all time and much of our very modern verse gives hint of Personality, again free from dead dogma and confusing word. In a recent number of *The Christian Century* are such verses by Jean Paxton.

"I don't know how You stand it, God,
Looking right down into men's hearts
All the time
And seeeing them always wanting things
They cannot get.
Not *things*—that's not what I mean
But what a man—or a woman
Wants in his heart: . . .
Unless, perhaps—
I wonder—
O God! Do you happen to want *us*? . . .

And if You do,
Then we're glad
For most of all, we want *You*."

The poet expresses for countless youth the longing of the normal, modern adolescent mind, seeking its ideal, eager for an understanding God.

If today you think wholly in the abstract, if your faith wavers in the midst of the seeming failure of good to overcome evil, if you feel no assurance that the *thing* for which Christ came will be accomplished, no genuine response as you read of the days in Palestine, the loneliness of spirit, the patience with which he accepted misunderstanding and false interpretation, the pity for sin, the sympathy for weakness, the fine scorn of the hypocritical, the courage that went to the cross, if you share no certainty that death is not the end, then pray that, for you, "the word may become flesh and dwell with you," that, sharing the Personality, you may have power.

If today for you he walks vibrant with power, able to rejuvenate the mind, to convert the life, to redeem the spirit, if he is to you the interpreter of God and man, if your heart thrills with the thought of the share which may be yours in the building of his kingdom among men, you have a great contribution to make to youth; the Personality lives and it matters little whether, by the path of the reason or the emotions, you reveal it to them.

That the Living Christ and not the dead creed is the right of youth, no one can doubt. Were there no other proof of the necessity for man's concept of the personal relationship with Personality, the very persistence through the ages of man's vision of Christ as friend, comrade, guide, along the brightening way to God, were enough.

Christ Facing Mount Pilate on Lake Lucerne

ON the Meggenhorn, a small promontory jutting onto beautiful Lake Lucerne, Switzerland, stands this statue of Christ. Across the lake, which is almost cruciform in shape, towers Mount Pilate, so named because, according to tradition, Pontius Pilate, driven by horror and remorse, committed suicide on its summit. Such hold had this sinister tradition that for years the town officials forbade people to ascend the mountain on Friday. Nowadays the name only reminds one of that tragic event. But its significance is profoundly moving as one turns from the shadowed mountain to face the white Christ standing with welcoming arms extended, the Christ in whom Pilate could find no fault, but whom he nevertheless gave into the hands of the rabble. It is as if the sinister shadow of this greatest of all wrongs was being irresistably dispelled by the love that is symbolized in the cross outstretched in the blue waters of the lake, the love that could forgive even a Pilate when it was incarnated in the shining whiteness of the Christ.

—*Elizabeth Jenkins*

LEADERSHIP TRAINING

What Is Your Committee on Education Doing About It?

By John Leslie Lobingier

THIS is the third article by Mr. Lobingier dealing with the work of the religious-education committee in the local church. In the September number the importance and scope of such a committee was outlined; the article in the January number emphasized the cooperation between the church and home. This month the importance of trained leadership is stressed. Committees on religious education will find these articles of real help.
The Editors

FROM many points the most important task that the committee on religious education in the local church has to face is the task of training leaders. Pieces of work that can be done by members of the committee are infinitely more easy, but in such an effort as this the committee can go only to a certain point; beyond that point it cannot go. Leaders cannot be forced into training, however imperative that training may seem to be. As a rule leaders and assistants in church work are volunteers, and as such they are on an entirely different basis from that on which paid workers stand. Moreover, the committee's responsibility in the matter of training is always present; new workers are constantly being added, or even if the force remains the same over a period of years the problem of continuous training is present and pressing from year to year. This fact, not always recognized, magnifies the committee's task.

The expression, "training of leaders," implies that those who are to be trained are now assisting and plan ultimately to lead others in some specific task. Training along general lines is not all that is necessary; real training must be for a particular task. And that training must be planned with special reference to the nature of the work to be done. When a man is trained to be a bricklayer, his apprenticeship is served in close contact with bricks. The medical student is constantly in the laboratory. Schools of education and pedagogy insist upon a considerable amount of practice teaching before permitting their students to go out as trained teachers. In like manner, the committee on religious education must make sure that those in training for church-school leadership are in constant touch with the real and immediate problems of the church school. This calls for more careful planning, initiative and originality on the part of the committee than would be required merely to see that certain outline "training courses" were followed, with the aid of textbooks, but it is the only reliable method.

Learning to Teach by Teaching

Thus the first requisite in the church's program for the training of its leaders may well be this: that a large part of the training shall be *training through experience.* That is the method by which we learn, and it ought to be possible for workers and prospective leaders to be trained in this natural and normal way. When we speak of a "trained teacher," we ought not to mean one who has passed certain standard courses, however valuable those courses may be; we ought to mean one who has the ability and the skill to *teach* with efficiency. Experience is a primal and essential factor in such training. To this end two practical suggestions may be made:

(1) One definite part of the training program of the church school ought to be the guidance and supervision of teachers and officers in their regular work. This responsibility should be delegated to the person or persons most capable of doing this work well, perhaps to department superintendents or to the educational director. The important point is to have it understood that all workers may properly receive suggestions and guidance in this way. In some instances the adviser holds regular conferences with the teachers and officers.

(2) Another desirable element in the training program of the church school is the policy of having assistant or associate teachers. For many reasons it is often better to have a larger class with two teachers than to have two smaller classes with one teacher for each. Such a policy makes it possible to secure a higher average of teaching by using only the best available material, and also gives the opportunity to inexperienced workers to observe the methods of others, to assist as they are increasingly able to do so, and on occasion to take the leadership of the class without any thought on the part of the children that they are being taught by a substitute. If young people are associated for a year as assistants with the more expert teachers of the school, they will receive a practical training that will prove of real value. It is the task of the committee on religious education to keep this aim in mind in making assignments and appointments at the beginning of each year.

In the first place, therefore, the ideal of training by experience must be kept in the foreground. This is emphasized by Professor Coe in his statement: "Training for the church-school worker then will not be isolated from the actual work of the school. . . . Observation and practice, . . . which we may call the laboratory method, will assume the primacy that the textbook now holds."

Programs to Meet Local Needs

Another element in the church's program for the training of leaders should be *institutes or training schools* held at stated times during the year for the benefit not only of prospective workers but more particularly for those who may be immediately responsible for the educational work of the church. The danger of such institutes is that they will develop into merely formal efforts, with only an indirect relation to the specific needs of the workers. Herein lies the weakness of having people in any distant center determine the courses that should be included in the curricula of such institutes. The study courses in

any church-school institute ought to be such as are needed at that particular place and at that particular time. Whenever it is possible to hold community institutes without compromising this principle, there is much to be said for doing so; but there is always a danger that when the churches of the community unite in all their training efforts there may be some loss at this point; courses may not be selected on the basis of a genuinely felt need. At any time, in any church school, the most discerning and thoughtful leaders will be able to indicate one or two lines of work in which they are especially conscious of weakness; certain problems that the workers in that particular institution, or in some department of it, need to solve at that particular time, certain methods in which they are especially deficient. The religious education committee ought to plan its institute programs with a view to meeting these pressing, local needs. Such programs will provide genuine training courses because they will tend to increase the efficiency of the workers in their actual tasks.

For example, it became clear in one church school that the chief weakness of the workers of the elementary division lay in their inability to make the best use of various forms of handwork. In the next institute, therefore, a course was included in drawing, poster-making, sand-table work, clay modeling, etc. That was more vital at that particular time than any textbook course. At another time there seemed to be a general need in all the departments for a clearer understanding of the aims and programs of different groups. The institute, therefore, included a study of the work and aims of each of the various departments. Again, there was no definite missionary policy, or at least not sufficiently definite to be satisfactory. A course was, therefore, introduced at the next institute dealing with the missionary program of the church school. When it was noticed that scarcely any teachers were using dramatization as a teaching method, a course of ten lessons on that subject was introduced. In this way concrete, local problems may be made the basis for the discussions. When institute courses are selected on this general basis, the units of the various standard teacher-training courses may or may not be used; certainly they will not be selected merely because they are recommended as the "proper thing for teacher training." When chosen, it will be because they are the best available helps by which a particular group of workers may solve certain specific problems, and by the use of which these leaders make themselves more skillful in meeting certain evident needs in their work. The needed help may be found in books which do not bear the label "teacher training course," or the problems at hand be studied under capable leadership without the use of any printed text.

Early Preparation

A third element in the church's training program may be a normal or training class. Such classes are often held at the church-school hour, and if the religious education committee can plan for such a class for young people beyond the high-school age it ought to do so. The church's occasional institutes may also offer these courses, including as they do those elements that are regarded as essential in the required academic preparation for church-school workers. Every committee on religious education should be thoroughly familiar with the four units of the first year, standard teacher training course; the four units of the second year, standard teacher training course, and the various units of the third year, specialization courses, before attempting to plan its normal training courses.

Classes of this kind ought to be vitalized by contacts with the church school in actual operation. Observation of class sessions, of departmental worship periods, of administrative methods, etc., ought to be made the basis for class study and discussion; thus even this part of the training program may be kept from being purely abstract and theoretical.

Using All Resources

A fourth element in the committee's training program can be mentioned only, but it is important. The committee should urge attendance at conventions and frequent workers' conferences, occasional visitation and observation of other schools, and the reading of the best literature in this field. The degree to which it succeeds in working along these lines must in part be regarded as the measure of the committee's success in its efforts to secure and retain trained workers.

The task of training workers is so great that no committee charged with this responsibility is likely to realize its ideal. It can, however, keep certain aims definitely in view: (1) To create an atmosphere in which the ideal of adequate and constant training is kept high so that all will avail themselves of the training opportunities offered. (2) To exercise real care in the appointment of workers so that the privilege of being a church-school leader will be recognized, and to appoint young people to strategic positions where they may be trained under guidance. (3) To provide adequate courses and training facilities.

Perhaps too much stress cannot be laid upon the fact that a "trained" leader must have something more than a mere academic knowledge of training texts. And it may be added that he should even have something more than the ability to do his particular work with efficiency. No one should be regarded as a *trained* worker who has not learned to be open-minded, alert to new ideas, without clinging slavishly and tenaciously to the past. Even though one may pass his examinations in the training "courses" with the highest possible marking, if he has not acquired some actual skill and ability *to do his work well*, and if he is not equipped with some such attitude as that implied in the words "cooperation," "alertness," and "openmindedness," he dare not aspire to be called a *trained* worker.

FORCE OR FAILURE?

By Ernest Bourner Allen

IN *The Ladies' Home Journal*, May, 1923, a gentleman asks, "What do they learn in Sunday school?" and asserts, according to the subtitle, that "millions of young folks are quitting because of inadequate Bible instruction." The article calls attention to the large number of children and youth in the United States who are not enrolled in any Sunday school; asserts that the uniform lesson system, more than anything else, "has kept America in a state of ignorance as far as religion is concerned;" declares that the Sunday schools using uniform lessons "are responsible for the indifference to religion and the church itself with which millions of young people quit Sunday school;" ridicules the "worship material" used, also the material selected for study; affirms that "a large majority of American Sunday-school teachers are well meaning, but utterly without training for the profession of teaching;" declares that the churches have never adequately supported the Sunday school; and in general that things are in a bad way.

Impression Is Misleading

It may be fairly said that the article is pessimistic and destructive. Such charges are easily made, are popular in some quarters, and are seized upon for purposes of propaganda in others. The enemies of religion will say, "I told you so;" faithful workers in the Sunday school will face added discouragement; and only the thoughtful will pause to add up the things on the other side which can be said in encouragement. Without some balancing statement of fact and appreciation, the total impression conveyed by the article is unfortunate and misleading. It is incomplete as the basis for any just conclusion and unfair in its suppression, omission or ignorance of other important data. There are many Sunday schools, highly organized according to the latest laws of pedagogy and psychology, where young people quit just because study is essential as well as for those age-old excuses which always remain, to say nothing of the disturbing conditions which have upset as well as changed the morale of youth, in these crucial days following the Great War. Similar criticism can be made of the public schools. Distinguished leaders in public education observed, at the National Education Association meeting in Los Angeles, that there are now ten million illiterates in the United States and the same number of near-illiterates. But we are not denouncing the public school *as a whole* on that account nor talking without discriminating appreciation of its teachers and what they have accomplished. We are giving due credit to the teachers who have done the noble work in a generation when not so much was technically known about "the adolescent period," although a great deal was known about boy nature and girl nature by shrewd and loving teachers of the old-fashioned type. Furthermore, while "millions of young folks are quitting the Sunday school today," it also remains that millions are entering and that more are enrolled than ever before. We must protest the general assumption and impression of the article alluded to because it is guilty of presenting only a half truth.

A well-balanced survey will show, as at any period in the past, conditions which are promising and others which are depressing. We are always in a state of transition from the old to the new, from the half-conceived to the fully-understood. Carlyle was eternally right when he declared that the present day is the "child of all the past days and parent of all the future." We do not despise flint-lock muskets because we now use high-powered magazine automatics. There is new wine to be put in new bottles, but it is not necessary to smash the old bottles in order to do it. Let them hold their own old wine! The Sunday school of yesterday served its generation nobly. The new Sunday school, with its grading and its trained and paid directors, its literature and its splendidly equipped buildings, has yet to prove it can serve its generation as well. We believe it will but we must wait and give it time. Meanwhile we will give the old-fashioned and backward schools all the cheer and help we can. We will frankly acknowledge all they have achieved. We who are now putting on the accredited and highly complex armor of a new and fully graded day will take care lest we boast unbecomingly in the presence of those who are putting off the battered and bravely borne, even if cumbersome and now antiquated, armor of the old day. We will seek to commend our new equipment by the exercise of the same devotion and loving fervor which has been shown by the countless host of unseen and unheralded teachers in the generation just passed.

In All Fairness

It is totally inadequate and manifestly unfair to say that "the American Sunday school is *largely a failure!*" It is *easy* to say and the facts on the other side are hard to tabulate. But after thirty years of fairly active and direct connection with Sunday schools of the old sort, I have no hesitation in affirming their vital grip on myriads who have gone out to live better lives and to look on all life from a Christian viewpoint. Few, if any, of the schools I have known were graded, in the strict modern sense, but they made their pupils understand Christian character and helped them, by giving noble samples in operation, to develop it in themselves. A lady once asked a little boy, busy dragging a tin can tied to a string, how old he was. "If you goes by what Maw says, I'se eight," he responded, "but if you goes by de fun I'se had, I'se mos' a hundered!" Judged by intricate standards of education, our Sunday schools are poorly equipped. Judged by trophies of character, they cannot be despised. The pragmatic test is still operative—and fair. Why is it that a New York judge, before whom thousands of boys have come for trial and sentence, reports that *not one of them* had ever been in Sunday school? Is there any connection as he asserts between the Sunday school and the boy who keeps out of mischief and crime? Over and over again I have heard business men of large achievement acknowledge their debt to the old-time Sunday school, with all its pathetic poverty of things, methods and trained teachers, and urge youth today to avail themselves of the same privileges.

Now, having balanced matters somewhat by a look at the other side of the shield, let all who were brought up in the old-time Sunday school and all those who know from the inside its weaknesses and enemies, let all of us come to its aid with friendly advice and active support. We *do* need better teachers. We *do* need larger cooperation on the part of the home. We *do* need courses of study adequately adapted to every age and which do not suppress or distort or overbalance religious facts and Christian truth. We *do* need courses of study which will command the respect of the student and challenge his best thought and service. We *do* need buildings set up for *religious* education as public schools are set up for *secular* education (using the terms for convenience and in no invidious sense). We *do* need trained leadership in religious education. We *do* need churches awakened to the fact that more *time,* more *study,* more *discipline,* more religious *fervor,* must be given by and for our youth in the whole realm of the Christian life and service. And "the best is yet to be," without disparagement of what has been!

How Shall These Commendable Ends Be Achieved?

More and more those who believe they have the vision for the new day must make it clear to others and translate its ideals into organized schools in which the highest type of Christian character is developed and then mobilized for service. This process must take account of and reach the "average school." The "average school" has less than one hundred members. Big schools are the exception, not the rule. We must be able to furnish the multitude of small schools with the leadership, equipment and reason for the new type of teaching and organization. Perhaps it will come through a system of county superintendency, interdenominational in character, like the work of the Y. M. C. A. for boys. Or if under denominational auspices, through supervisory encouragement and leadership. Literature for courses of study must be available, attractive, and assimilable by teacher and pupil. The training of teachers must be *persistently* carried on. The whole church itself must be steadily indoctrinated with the ideals of the new day.

Much depends upon the minister. There are different types. He may be progressive and patient; or progressive and *im*patient; or unprogressive and patient; or unprogressive and impatient; or untrained, uninformed and open-minded; or misinformed, visionless and a man of closed mind. In the long run the Sunday school will not get much farther than its minister in a given church, though exceptional lay leadership may here and there turn the tide in the right direction. It must be remembered that the ministry is a very complex and often highly specialized task today compared with the habit and demand twenty years or more ago. The angel Gabriel himself would find his powers taxed to the utmost if he were minister of the little church at Podunk, a town of four hundred people and five churches; or if he were in the rural field of Wheatville or Cattletown. But all the different types of ministers in every sort of field need encouragement, and most of them welcome direction in this biggest business of the church in any generation, *viz.,* the training of youth in the essentials of Christian living. These ministers and their churches must be sympathetically approached and systematically encouraged. The great ends of religious education cannot be achieved by ignoring the past or minimizing the present or even by glorifying the future. We must pull together and so achieve our goal.

THE DANGEROUS AGE

By Frank Langford

IN THE CHURCH SCHOOL for February, 1923, there was an article under the above title, by Professor George H. Betts. In that article Professor Betts raised again the question we have so often asked ourselves: "Does the Sunday school lose its grip on youth at the very age when its help is most needed to steady and guide amidst puzzling problems and experiences?"

In order to answer this question, a simple investigation was made in twenty-two Sunday schools of several different denominations in and near Los Angeles, when every teacher took the age of every pupil from two years to nineteen inclusive, reporting for boys and girls separately. The number of men and women twenty years and over was also reported. A similar investigation was recently made in Canada, with the object of comparing conclusions with those of Professor Betts.

On April 15, 1923, one hundred and twenty Sunday schools of several different denominations in Ontario secured information as to the age of each pupil up to nineteen, and the number of men and women twenty and over. The result is presented herewith. Of course, this investigation, like the one in Los Angeles, was limited in its scope; yet it reached 21,653 pupils in city, town, village and rural schools, of Anglican, Baptist, Methodist, Presbyterian and other denominations. It dealt with the attendance on one typical Sunday, and the weather conditions were none too favorable on that day. Everything considered, however, the results were very significant, and will repay careful study:

Age last birthday	Boys	Girls
2	16	26
3	91	102
4	223	284
5	399	409
6	484	559
7	551	620
8	638	687
9	640	672
10	663	784
11	641	740
12	683	702
13	557	678
14	528	654
15	473	670
16	392	505
17	305	475
18	259	388
19	182	305
20 and over	1,891	2,777

(Continued on page 287)

THE MAN WHO WOULDN'T GIVE UP

How Six Boys Wrote the Story of Joseph Hardy Neesima

By Herbert W. Gates

Pictures by courtesy of the American Board of Foreign Missions of the Congregational Church

In connection with the general program of missionary education now being promoted by one of the denominational departments of missionary education, credit is given for original work in the construction of programs and in poster-making. The following story is that of the first original program to be presented under this plan. It is published both as a good sample of educational dramatics and as a practical suggestion of the methods and values of such work. The writer acknowledges indebtedness to Miss Mary Jenness, Missionary Education Director in the Congregational Church of Dover, N. H., for the material. The project was carried out under her leadership by a class of high-school boys in that church school.

THIS is the story of how a boy of sixteen, suddenly confronted with the missionary education program of a modern church school, rose to the opportunity and induced five other boys, including the minister, to join him in the production of a missionary program for the school. After he had asked many questions about the general plan the director turned over to him the entire set of materials furnished by the foreign boards for the study of Japan, in order to see what he would make of them. He came back the next day, asking for the complete story of Neesima, and said, "We ought to make a play out of that."

The next week he was back for help. "Too many scenes in it. I don't know what to do with them all. Could we make it tableaux and you tell the story in between?"

"Would the boys feel funny to stand there, doing nothing?" asked the director. So far, there were no other boys in the picture, the whole process being centered in the mind of this one. He could be trusted to get the others when they were needed. The director continued, "I saw four scenes from that story given in monologue at a conference this summer. Would you like to see the list?"

He read the list and rendered his verdict. "We can do it better than that and we won't have any girls in it, either."

The next Sunday morning before church time found this boy with two of his cronies and the director sitting about a table, working out the first scene. All four had read the story of Neesima before coming, and the other boys had been assigned their parts by the first one. They had read the story as told in *Carrying the Christian Message*, by Mary Jenness. They might also have read it in Axling's *Japan on the Upward Trail*, though the former account lends itself rather better to dramatization.

The leader had picked for himself the part of the Prince but was suddenly seized with a fit of shyness. "I never did this before. You take the part," he said to the director.

"All right; if you'll help me out. Neesima, what is it you want of the Prince in this scene?"

"Want to get permission to go to Hakodate, don't I?"

"What for?"

"To study English."

"But what has the Prince to do with it?"

Here the Prince got the idea and came to life. "I've got the ships," he broke in. "He can't go without a permit from me."

"All right, let's start in. Try it, Neesima."

"Good morning, Prince," began Neesima cheerfully. There was a disgusted grunt from that noble.

"You must bow your way in," ordered the Prince, "and don't speak until I speak to you. You've got to be awful polite to me or you won't get anything. Now, what is your wish?"

"Noble Prince, to learn English," replied Neesima.

"Don't let that out so soon," objected the third boy. "You'll get thrown into a dungeon or something. There's a law against learning English. Get off some kind of patriotic spiel first, can't you? Tell him why you want to know English."

"To help Japan," Neesima replied.

After an hour of this cross-fire, with all four frequently talking at once, the first scene had been enacted three times and the order of points learned. The points of the second scene were agreed upon in the same way.

"Count, what do you want of Neesima? Neesima, why don't you go? What can you offer him, Count? Money and rank? Fine! But you know well enough that these will never get a man like Neesima. Influence? yes, that's better."

"Patriotic duty will get him," interrupted the Prince. "Now, you try it out the way I did."

After the first two scenes had been worked out in this way the director reduced them to writing and gave them to the boys next day.

"But, we don't need them," was the surprised comment. "They're just what we said yesterday!"

The general plan having been worked out by this inner circle other characters were asked in with the warning that they were to make up their own parts. Each was given the story of Neesima and asked to read it before the rehearsal. Each was also presented with the following scenario and asked to study out the points of the scene in which he was to take part.

Scenario

Scene I—Neesima begs permission from his feudal prince to go to Hakadote in North Japan in order to study English.

Scene II—President Seelye of Amherst College says good-bye to his former student, Joseph Hardy Neesima, just before the latter returns to Japan to found a Christian school.

Scene III—Count Tanaka, Imperial Commissioner of Education for Japan, tries for the last time to persuade Neesima to give up his project for a Christian school and to enter government service in Tokyo.

Scene IV—Neesima, now President of Doshisha University, which he founded, urges one of his first Seniors, Mr. Ebina, to stand firm in the face of persecution.

Scene V—Mr. Ebina, now himself the President of Doshisha University, receives from Stewart Nichols, Amherst 1922, the two swords of Neesima which Mr. Nichols has brought back from America to the land of Neesima.

Of course, the amazing ease with which the first scenes were given at this rehearsal fired the imagination of the other players. "What's the idea of my scene?" demanded the minister. "What has Neesima come to me for?" (He took the part of President Seelye.) "Is this before, or after his graduation? What does he want?"

"To say goodbye," volunteered the Prince.

"To tell you what I'm going to do in Japan," said Neesima.

"Have you any money to do it with?" asked the minister.

"Just $5,000 from that Rutland meeting." Here the director reached for her Eversharp and prepared to take down the scene.

So it went by spontaneous combustion of ideas, every character off the stage privileged to tell the ones on stage how to do it. As it worked out, one person in each scene held the key. If he knew the order of points he could keep the interview going. Hence the director made out little cue-cards with a list of the points in order. Only two of these had to be used in the final presentation.

For example, the cue card for Scene 3 was given to *Tanaka* and bore the following items, the meaning of which may be seen by comparing it with the text of the scene.

Business *urgent*.—Give up Christian school.
Come back to Tokyo as—
Promises.—*Money*, 10,000 Sen.
To a poor teacher?—You are worth it.
Neesima's report.
Rank, son of a samurai, proud.
Fame, greater influence. Here—nobody (Train 100 Neesimas)
Threat.—Close your school.
Appeal.—Patriotic duty
Need morality, but—
No? For the last time!
You are indeed the slave of Jesus Christ!

As for stage directions, these did themselves. The very effective action of the retainers in Scene 1 was thought out by the Prince, but in most cases some one off stage asked, "Why couldn't he do?" (thus and so)

Each person was responsible for his own properties. Black silk choir gowns made an excellent substitute for kimonos, and the mortar-boards were added in the college scenes, 2, 4, and 5. The Prince's aunt made a fine gold tassel to distinguish President Seelye. The Prince practiced faithfully at making Japanese characters with a brush so that he might dash off the permit. Best of all he induced the manual training department of the high school to make excellent models of the swords of Neesima from a small photograph. (Both swords cost 25 cents.)

The point of the whole is not whether six boys, including the minister, have written a better play than any one else could have produced. The point is that by their own efforts they have written the life-giving story of Neesima into their own experience more effectively than any one could have done it for them. Would three boys who live out of town have put off their dinner for two hours, twice within a week, to give a ready-made program? Would the entire group have given up four hours for something not their own? Would the minister have been eager to give up an hour on two busy afternoons if he had not known that he was sharing in a creative and character-forming process?

The "Prince," single-minded in his intense interest, had a unique chance to impress his own strong personality on four younger boys, two of whom had not known him before and were glad to take orders from him. All of them followed without question where he led. Moreover, it was not possible to work with them on that play without having one's backbone strengthened. Judging from comments in the audience, it was not possible even to see it without gaining respect for Japanese character.

Any friend of boys and girls who believes that such results are worth while can get them. He must pick his story with care, know it from A to Z, especially its high points of appeal. He must be ready to help simplify, to clarify aims, and to keep in view the purpose, the final effect on the audience. Even a comparatively inexperienced leader, who throws himself hard on the natural chivalry of boyhood, will find that it loyally bears him up.

Ready-made programs have some value for the purpose of giving instruction and even arousing interest on the part of the hearers, but for the enjoyment of fellowship in a common cause, for character-building, and for the most inspiring results, the home-made program is far better.

THE MAN WHO WOULDN'T GIVE UP

SCENE ONE

Neesima and the Prince

STATEMENT (*To be read by superintendent or other leader before characters enter*):

"The man who wouldn't give up" is Joseph Hardy Neesima, today a Japanese national hero, but in his life-time persecuted for his devotion to his Christian faith. The play that follows gives part of the story of his life. He was born the son of a Samurai (*Sah'*-moo-ree) or feudal noble, with the right to wear two swords. Yet to gain Christian knowledge he left his home, gave up his treasured swords, came to America, where he graduated from Amherst, and then went back to Japan to found a Christian school.

At that time Japanese law strictly forbade the teaching of foreign knowledge, especially Christianity. Therefore he met with every kind of opposition. Fortunately, he had a powerful friend in Count Tanaka (*Tah'*-nah-kah) who allowed him to start the school and protected him as much as he could. That school, the Doshisha (*Doe'*-she-shah), is today the only Christian University in Japan. It has over 3,000 students.

The first scene shows how Neesima won his first permission to study English. Miss Margaret Blaisdell will play the Japanese Anthem while the characters enter.

(*Enter Japanese noble with sword-belt and swords, two retainers following with spears. He sits down by a low table containing some brushes, ink, and long strips of paper. Retainers stand behind him. Enter, very timid, bowing very low and frequently, Neesima. He wears the two swords of the samurai but is most humble before his feudal superior. The Prince throughout shows consciousness of power.*)

Prince: Greetings. What is your name and rank?

Neesima: Greetings. O most honorable Prince. I am Neesima, son of a Samurai near Tokyo.

P.: What is your wish?

N. (*passionately*): With all my heart I wish to gain knowledge.

P. (*surprised*): Knowledge? But surely the son of a samurai has had enough education? What have you learned?

N.: Indeed, most honorable Prince, I have studied Japanese, Chinese, and Dutch. And I have taught myself geography, history, and arithmetic.

P.: Is not that enough? What more can you desire?

N. (*taking his courage in both hands*): O noble Prince, to learn English!

(*The Prince, furious, claps his hand to his sword. His retainers step forward and hold Neesima at the point of their spears, awaiting orders. Neesima stands his ground. The Prince, puzzled, waves the spears up and the retainers step back to their places.*)

P.: English! You, the son of a samurai, do you not know that the law of the land forbids the gaining of such foreign tongues? How DARE you plan to learn the hated language of foreigners?

N. (*trembling, stands his ground*): Most powerful prince, hear me. When I was but ten years old, the foreigner, Commodore Perry, came with his gunboat and forced our Son of Heaven to yield because the Son of Heaven had no gunboats. . . .

P. (*interrupting*): True, but . . . (*triumphantly*) If you wish to learn English, why have you not asked your father's permission first? Why come to me?

N.: Truly I did ask my father's permission, but he beat me and forbade me.

P. (*sternly*): Then *that* is your answer. Why come to me?

N. (*timid, but diplomatic through desperation*): O Prince, my father is but a samurai of less experience than thou hast. I beg thy broader judgment. I pray thee, hear me!

P. (*not displeased*): Continue then.

N.: Mighty Prince, Commodore Perry started in my mind thoughts that I cannot put away. As his gunboat came, so others may come at any time. And again our Son of Heaven may be forced to yield. How can we Japanese hope to hold our own against these foreigners if we do not understand their ways? I would learn English to help my beloved country to protect herself.

P. (*impressed by the boy's earnestness*): But how could you, one boy alone, how could you help our country?

N. (*joyfully*): O my Prince, I will teach the teachers till all boys know what is needed to save Japan.

P. (*half-convinced, still puzzled*): But what is it that you want of *me?*

N.: Permission, most gracious one, to sail in one of your ships up to Hakodate. There in the treaty port, I may find some one to teach me English.

P. (*thinks it over, frowning. Retainers slowly advance their spears again. Is it a death-warrant that the Prince will sign? Neesima faces them, unafraid. At last the Prince picks up a brush, swifty draws a few characters, hands the paper to Neesima who can hardly believe his eyes for joy*): There is your permit. Show it to the owner of any boat at my wharves in Tokyo.

(*Neesima bows his way out with exaggerated thanks. Prince waves him impatiently aside and marches off followed at a respectful distance by his retainers.*)

Neesima's Sword

SCENE TWO

President Seelye and Neesima

Statement (*By superintendent*): But Neesima did not find a teacher in Hakodate. Therefore he escaped to America, though it cost him both his treasured swords. One he exchanged for a Bible, and the other for his passage across. In America he was adopted by Mr. Hardy and sent through Amherst College. The second scene gives his farewell interview with President Seelye before starting for Japan.

(*Enter President Seelye in cap and gown.*)

Pres. S.: Well, chapel service over! And now to work. I have a lot to do this morning. (*Takes off his cap and gown and lays them across a chair.*) Wonder if any of the old boys will drop in this morning. That's the best part of it all. . . . (*Enter Neesima in American clothes. President rises and hastens to greet him.*) Why, Joseph Hardy Neesima! Looking the same as ever. I'm delighted to see you—haven't seen you since you graduated, two years ago. You've been at Andover Theological, they tell me. Sit down, do sit down. Well, now what are you going to do?

Letter Announcing the Imperial Gift to Doshisha

N.: I am planning to start for Japan tomorrow, to found a Christian school.

Pres. S.: Found a Christian school, eh? That's fine. But it'll take a lot of money. Have you got any?

N.: Yes, a little. The other day I spoke at the annual meeting of the American Board in Rutland, Vermont, told the audience what I wanted the money for, and they raised $5,000 for it.

Pres. S.: Splendid! Splendid! Why, I've had a good deal of experience in raising money for a college, but I never got as much as that out of one speech. Tell me, (*draws chair closer*) how did you do it?

N. (*simply*): I just told them I *had* to have the money before I went back to Japan. I told them I wouldn't leave that platform till I got it. I meant it, too.

Pres. S.: That sounds just like you. That's exactly the sort of sticker you always were in college, I remember, never could let go. But are you sure it is safe for you to go back? Any friends over there?

N.: One. Count Tanaka, the imperial commissioner of education, is my friend.

Pres. S.: Is he? Why, then I should think he would be after you to enter government service. Japan must be looking for young fellows like you. There can't be many who have studied in America.

N.: He *is* after me. He asked me three years ago in Washington, and I refused; again last year and I refused. If I were bound by government service, I could not found a Christian school. But that is what I must do.

Pres. S.: You'll do it all right if you feel that way about it; I know you of old! But won't it be dangerous? Isn't there a law against teaching Christianity in your country?

N.: Yes, but that is what I must teach. I have put my hand to the plow, I cannot take it back. . . . I can tell people about Christianity when they ask me about my travels in America, you see.

Pres. S.: They'll ask about college and you'll tell them about our chapel services, eh? But won't that get you into trouble?

N. (*rising to say goodbye*): Perhaps, but I cannot help that. That is what I have to do.

Pres. S. (*rising*): Oh, you'll do it all right, and make us proud of you. Let me hear from you often, my boy. I wish you every success in the world. Hope you'll be a college president yourself some day! We shan't forget you here at Amherst.

N.: Thank you. I shall never forget my American college or my president, even if I never see you again. Goodbye.

Pres. S.: Goodbye! (*They shake hands heartily. Neesima goes out. The president, left alone, stands looking thoughtfully after Neesima. Finally he says with a smile*): My first foreign student. He knows what he's after, all right. Great chap. Why, he never even asked me for a recommendation to anybody. Thought, of course, that was what he came for. But then, he doesn't need any. *You cannot gild gold.*

SCENE THREE

Count Tanaka and Neesima

Statement (*By superintendent*): While in America Neesima has met Count Tanaka, of whom he speaks in the previous scene. The imperial commissioner of education was touring the country to study the school system. Again and again he tried to entice Neesima into government service. He was Neesima's friend, although he detested his Christian ideas. The next scene shows how Neesima refused for the last time.

(*Neesima, now president of Doshisha University, wearing cap and gown, is working hard in his study when Count Tanaka is announced. Neesima is delighted to see him, but is at once on his guard because he guesses what his visitor has come for.*)

N.: I am honored by this visit! My house is yours. (*Waves his hand to a seat with a low bow, but Count Tanaka shakes his head impatiently and plunges at once into business. They remain standing during the entire scene.*)

C. T.: My business is urgent. For the last time I come to ask you, will you give up this Christian school of yours and come back to Tokyo with me as assistant commissioner of education?

N. (*steadily*): I cannot.

C. T. (*impatiently*): But I offer you 10,000 sen a year!

N. (*ironically*): How can it be that you will offer so much to a poor teacher like me?

C. T.: Because you are worth it. You have studied in America, you know the foreign ways, you have traveled all through Europe to study their educational systems.

N. (*bowing, still putting him off*): Indeed, I hope that my poor report was satisfactory?

C. T. (*brusquely*): Of course it was. I have made it the basis of the educational system of our Island Empire. But we need you with us to see it through in the right way. You are the only man in Japan who can carry it out as it ought to be done.

N. (*bowing, very quietly*): Indeed, I appreciate your offer. But I am the only man in Japan who can establish Doshisha as a Christian University.

C. T. (*impetuously*): But I will ask the Son of Heaven to raise your rank. Would not that make the son of a Samurai proud?

N. (*steadfastly*): I am prouder still to be a Christian.

C. T.: If rank does not interest you, perhaps fame would. Come back to Tokyo with me, and I promise you a fine house, wide popularity and enormous influence. If you bury yourself here in this little town, you are nobody. In Tokyo you would be a power!

N. (*immovable*): But I am not looking for fame. As for influence, here in my Christian school I will train up a hundred Neesimas to serve Japan.

C. T. (*getting angry*): Do you not know that I could close your school at any moment?

N. (*bowing*): I know that is owing entirely to your honorable protection that I have been able to have the school. But you cannot close it. (*Count puzzled, waits, frowning.*) One thing prevents—the word of a Japanese gentleman which never can be broken.

C. T. (*spontaneously bows, as though saying, "You win on that!" Patiently he tries again*): But it is your patriotic duty to come to Tokyo. There you will influence the sons of the rich and powerful. You will teach them how to protect us against the hated foreigner. You must come to train loyal, educated citizens. It is what Japan needs most. How can you bear to refuse her?

N.: I am more patriotic if I stay here to make Christians. A Christian Japanese makes the best citizen, for he is honest, truthful, morally better.

C. T.: Japan needs morality, that is true. You can teach that in Tokyo.

N. (*swiftly, intensely earnest*): But you cannot *have* morality unless it is founded on religion! *Will you let me teach the Christian religion in Tokyo?*

C. T. (*outraged*): *NO!* For the last time I ask you—Will you serve the Son of Heaven by coming to Tokyo?

N. (*very quietly*): For the last time I tell you, I will serve the Son of God by staying here. Years ago I made my choice. I cannot take back my words and my heart. I cannot do it.

C. T. (*furious, loses his temper entirely*): You are indeed the *Slave* of Jesus Christ!

N. (*smiling calmly*): I had rather be a Christian slave than be a free man without Christ.

(*Count makes a gesture of utter disgust and rushes out, without farewell greetings. Neesima smiles quietly to himself, then walks off with steady, assured step.*)

SCENE FOUR

Neesima and Ebina

Statement (*By superintendent*): Count Tanaka still befriended Neesima after this, as much as he could in distant Tokyo. In spite of a thousand difficulties Neesima succeeded in founding Doshisha, today the sole Christian university in all Japan. The fourth scene shows how he stiffened the backbone of one of his favorite seniors before graduation.

(*President Neesima stands studying the map of Japan, tracing out routes from Kyoto. Ebina enters. They bow formally. Neesima leaves the map and motions the senior to a seat.*)

President Neesima: And so you graduate tomorrow, you, one of my first and strongest students. Have you decided what you are going to do after graduation?

Ebina: No, I have not. But I can promise you this much, whatever I do will be done as a Christian.

P. N.: I am proud to know that! But here in Japan that is a dangerous thing to say. You are going to meet with steady and terrible opposition. What I want to say to you for the last time is, NEVER GIVE UP.

E. (*respectfully*): But haven't I already shown that I do not fear persecution? If I had been afraid of it, I would not have become a Christian at all.

P. N.: Yes, but you have not had year after year of it as I have. I want to share a little of my own experience with you in order to stiffen you for the hard tasks that lie ahead of you if you insist on being a Christian. During the first years of this school I thought every day would be the last. Nothing but petitions of priests against us; fines, delays, rents raised, every imaginable kind of obstruction.

E. (*surprised*): But I thought that Count Tanaka himself gave permission for the opening of this Christian school. Then how could such opposition be allowed?

P. N.: Count Tanaka was in far-off Tokyo. Besides, after I had refused his continued offers to enter government service, he was not quite so eager to help me as before. . . . Our property contracts were held up. Passports for an American teacher to help me were delayed for a year. No sooner was one trouble over than another began.

E. (*loyally*): I had no idea that you had been through so much for us boys, Mr. Neesima. Why, it is an inspiration to me. It makes me want to hold on just as you did.

P. N.: Better than I have! You must do better than I.

Doshisha University. Looking east through the side gate

E. (*respectfully*): Surely you will admit that I am no stranger to persecution already. You know the troubles that we of the Kumamoto Band went through when Captain Janes' Christian school was closed, and before we came here. I have never forgotten how my classmate, Paul Kannemori, was imprisoned for a year. Nearly all of us were beaten, starved, threatened with death. . . . (*rising*) Do you think that after going through all this for my religion, I would give it up now?

P. N. (*rises to see Ebina out. Hand on shoulder, he says very impressively the famous words*): My last words to you are: Young man, fighting once, do not stop there. Fighting the second time, do not stop there. Do not stop even after fighting the third time. Your sword shattered, your arrows all spent, yet do not stop fighting till every bone is broken and every drop of blood is shed for truth. Yes, if we do not fight for truth, is not our life a useless one?

E. (*affectionately, very much impressed*): I promise you that I will fight the good fight.

(*Neesima accompanies him off stage.*)

SCENE FIVE

President Ebina and Stewart Nichols

Statement (*By superintendent*): This senior became a pastor. Today he is himself president of the university from which he graduated. He keeps alive the spirit of Neesima. Founder's Day, November 29, is always celebrated in Neesima's honor. Last year something very unusual and impressive took place on that day. The two swords of Neesima which had been all this time in the keeping of the Hardy family, were brought back to Doshisha by Stewart Nichols. He is an Amherst graduate who has gone over for two years on an Amherst scholarship to teach in Doshisha. This last scene is taken almost verbatim from the report of the ceremony in the Japan Mission News, January, 1922.

President Ebina (*facing the audience*): When in the first year of Gwanji, 1864, our founder, Neesima, left Hakodate for America, he went girt with two swords. These he gave to his American benefactor. They have been returned at last to Japan, and will now be presented by Mr. Nichols.

(*Bows to Mr. Nichols, introducing him to the* 5,000 *alumni, students and friends.*)

Mr. N.: As a representative of Amherst College and on behalf of the Hardy family, I present you with this short sword which they received from the founder of Doshisha. (*Hands it to President Ebina.*)

P. E.: I take great pleasure in receiving it, Mr. Nichols.

Mr. N.: On behalf of Amherst College and the American Board, it is my privilege to present to Doshisha the long sword of Joseph Neesima. (*Gives it, while President Ebina bows low in acknowledgment.*) It was received from the Hardy family, who are glad to give to the Doshisha through the representative of Neesima's Alma Mater what they received from him over fifty years ago. Here is its proper resting-place, in the country to which he devoted his life. It is the Christian education which he introduced into Japan that is today bringing peace to a troubled world. America is PROUD to honor him as you do.

P. E.: And we are proud to know that a great country honors our great hero, Neesima!

Mr. N.: May this sword, now a weapon of peace, bind more closely in ties of friendship the East and the West, your college and mine.

P. E. (*carefully holding both swords out to the audience*): In accepting the swords for the university, let me say that Neesima left Japan as a Samurai, wearing these two swords. In America he presented the long sword to his benefactor, Mr. Alpheus Hardy, and came back to Japan a swordless commoner.

The deep significance of such an act at such a time it is hard to measure. It is impossible to fathom the depth of purpose with which he abandoned the sign and rank of a Samurai. I believe that it was with something of the sacramental feeling that our Lord put into his Last Supper, that Neesima laid aside the sword of the militarist and took up the "Sword of the Spirit."

Today we are permitted to add to the treasured mementoes of our founder, this sword of Neesima as a symbol of the "Sword of the Spirit"—the Word of God which he brought back to Japan.

(*Japanese Anthem is played as President Ebina and Stewart Nichols march slowly off together.*)

Statement (*By Superintendent*): Half of our offerings made from September through January this year, go toward founding a scholarship at Neesima's university, for some poor Christian student who could not enter without it. Let us stand to sing *Fight the Good Fight* in honor of Joseph Hardy Neesima, the man who fought so hard and so well for the cause of Christian education in Japan.

Song—*Fight the Good Fight.*

Salute to the three flags.

United States:

I pledge allegiance to the flag of the United States and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all.

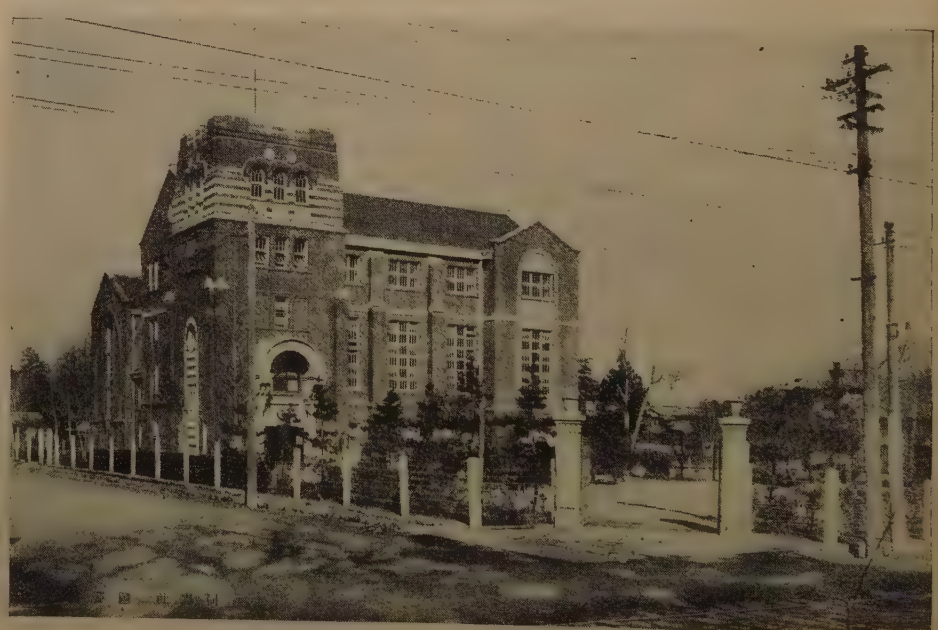
Christian:

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands: one Brotherhood, uniting all mankind in love and service.

Japanese (written by members of the school):

I pledge my Christian friendship to Japan, the independent leader of the Orient: that we may help her to cleanse her national stains of child labor and crowded slums; and teach her to solve her own problems by sharing our knowledge of Christ.

Benediction.



Main Entrance (East) at the head of Imperial Park

AVAILABLE SUNDAY SCHOOL PUBLICATIONS FOR NON-ENGLISH SPEAKING GROUPS

By Amy Blanche Greene

AFTER a careful study of available Sunday-school publications for non-English speaking groups, made during the early part of 1920, a Handbook of Religious Publications in Foreign Languages in the United States and Canada was published by the Standing Advisory Committee on Foreign Language Publications of the Sunday School Council of Evangelical Denominations. In general this material is as follows:

For children: The Bible Picture Cards, in colors and with text, respectively, in the following languages: Czech (Bohemian), Italian, Magyar (Hungarian), Polish, Ruthenian (Ukrainian), Spanish, available at fifteen cents a year, from the Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa. The Spanish may also be had from the Baptist Publishing House, El Paso, Texas; the Finnish, from Emil Aalto, Lock Box 233, Fitchburg, Mass.; Russian, from The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.; Slovak, published by the United Lutheran Church in America, Ninth and Sansom Streets, Philadelphia, Pa.

Bible Picture Rolls: German, The United Lutheran Publishing House, Ninth and Sansom Streets, Philadelphia, Pa.; Spanish, Baptist Publishing House, El Paso, Texas.

Graded Lessons: Spanish, Primary (three years), Junior (four years), Lamar & Barton, 810 Broadway, Nashville, Tenn.

Sunday School Story Papers: Czech (Bohemian), "Besidka," four-page story weekly, containing uniform lesson and stories, Presbyterian Board of Publication; Finnish, "Lasten Lehti," weekly, published by the Finnish Lutheran Book Concern, Hancock, Michigan. French, *Le Rayon de Soleil*, four-page weekly giving uniform lesson and stories, Presbyterian Sunday School Publication Society, 23 Bleury Street, Montreal, Canada. German, children's papers are published by the Lutheran, Congregational, Baptist and Evangelical Association bodies. Magyar (Hungarian), "Gyermek-Kert," weekly, containing uniform Sunday-school lesson, Presbyterian Board of Publication; Spanish, *Manzanas de Oro*, weekly, giving uniform lesson with stories, American Tract Society, Park Avenue and Fortieth Street, New York City. *Nuestros Niños*, weekly, giving uniform lessons, Baptist Publishing House, El Paso, Texas. Swedish, *Den Lille Missionären*, eight-page semi-monthly, giving uniform lesson text with stories, in English and Swedish, Mission Friends' Publishing Co., 361 West Oak Street, Chicago, Ill. *Sondagsskol-Klockan*, eight-page weekly giving uniform lesson and stories in both English and Swedish, Texas Posten Publishing Co., 105 East Tenth Street, Austin, Texas.

For adults: There are numerous German quarterlies published by the Lutheran, Evangelical Association, Evangelical Synod, Methodist, Baptist, and Congregational bodies. Magyar, *Bibliai Magyarazo*, thirty-two page quarterly for teachers in all departments, Hungarian Baptist Union of America, 1410 North Randolph Street, Philadelphia, Pa. Spanish, uniform quarterly for intermediates, Baptist Publishing House, El Paso, Texas. Swedish, *Läxbladet*, small uniform lesson quarterly, containing Bible texts in English and Swedish, with suggestive questions. The Methodist Book Concern, 740 Rush Street, Chicago, Ill.

For the Chinese and Japanese, the best material now available is published by the Presbyterian Board of Publication, consisting of two books, Bible Stories for Foreigners and the Bible Primer for Foreigners, both by Frances B. Loveless. Mary Clark Barnes' *Stories and Songs for Teaching English*, published by Fleming H. Revell, New York City, will also be of use. A brief Chinese-English Dictionary may be had from The American Tract Society.

Teacher Training material can be had as follows: Czech (Bohemian), *Priprava Ucitelu* (A Prepared Teacher), a translation of the English text by Charles A. Oliver, 151 pages, published by the Slavonic-English Printing Company, 1001 Manufacturers' Building, Pittsburgh, Pa. Magyar (Hungarian), *The Importance of Training the Child*, a fifteen-page pamphlet, American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa. *Psychological Education of the Child*, American Baptist Publication Society; *The Pupil*, by L. A. Weigle, translated into Magyar (mimeographed), American Baptist Publication Society. Spanish, *El Expositor Biblico*, eighty-eight page monthly for adult classes and teachers; *El Expositor*, for teachers and general use, Eric Lund, Editor, 445 South Lorena Street, Los Angeles, Cal. *Notas Explicativas de las Lecciones Dominicales Internacionales* (Explanatory Notes of the International Lessons), similar to "Peloubet," by G. B. Winton, Juan Orts Gonzales and Vicente Mendoza, published yearly in November by the Committee on Cooperation in Latin-America, 25 Madison Avenue, New York City. *Spanish: How to Make the Sunday School Go*, by A. T. Brewer, Methodist Book Concern, 150 Fifth Avenue, New York City. *Talks with the Training Class*, by Margaret Slattery, The Methodist Book Concern; *Sunday School Organization and Method*, by Charles Roads, The Methodist Book Concern, 150 Fifth Avenue, New York City.

Periodicals giving uniform lesson treatment: Armenian, *Janasser*, California Christian Endeavor Union, Box 61, Fresno, California. Czech (Bohemian), *Krestanske Listy*, Czechoslovak weekly, Presbyterian Board of Publication. *Pravda*, monthly, Czecho-Slovak Baptists of America, 3147 South Milwaukee Avenue, Chicago, Ill. Dano-Norwegian, *Vägteren*, eight-page weekly, Danish Baptist General Conference of America, Harlan, Iowa. *Evangelisk Tidende*, sixteen-page weekly, Methodist Book Concern, 740 Rush Street, Chicago, Ill. Finnish, *Finska Missions Posten*, monthly, Finnish Baptist Mission Union of America, 1225 No. La Salle Street, Chicago, Ill. German, *Der Jugendfreund*, monthly for young people, German Baptist Publication Society, 3804 Payne Avenue, Cleveland, Ohio. *Das Evangelische Magazin*, monthly, Evangelical Association; *Der Cristliche Botschafter*, weekly, Evangelical Association, 1903 Woodland Avenue, Cleveland. *Kirchenzeitung*, weekly, Reformed Church in the United States, Central Publishing House, 2969 West 25th Street, Cleveland, Ohio. Hollandish (Dutch), *De Wachter*, Christian Reformed Church. Italian, *L'Aurora*, Italian Baptist Missionary Association, 483 North Sixth Street, Newark, N. J. *L'Era Nuova*, weekly, Presbyterian Board of Publication, Witherspoon Building, Philadelphia. *La Voce*, weekly, The Board of Home Missions and Church Extension of the Methodist Episcopal Church, 150 Fifth Avenue, New York City. *Il Vessillo*, bi-weekly, United Presbyterians, 1015 Webster Avenue, Pittsburgh, Pa. Magyar (Hungarian), *Ameriki Magyar Reformatusok Lapja*, weekly, Presbyterian Board of Publication; Polish, *Zrodlo Prawdy*, monthly, Polish Baptist Association of America, 1935 Fowler Street, Chicago. Rumanian, *Crestinul*, semi-monthly, Rumanian Baptist Association, 1145 Rivard Street, Detroit, Michigan. Russian, *Sower of Truth*, monthly, 1014 Mission Street, Hartford, Conn. Slovak, *Krestan*, 23 Maple Street, Uniontown, Pa. Swedish, *Förbundets Veckotidning*, weekly, Covenant Book Concern, 136 W. Lake Street, Chicago. *Svenska Standaret*, weekly, Swedish Baptist General Conference of America, 127 North Dearborn Street, Chicago. *Sändebudet*, weekly, Methodist Book Concern, 740 Rush Street, Chicago.

The publications listed above represent practically all material available for use by Protestant churches. As will be noted,

(Continued on page 288)

THE FIRST DAY IN A WEEK-DAY SCHOOL OF RELIGION

The Third in a Short Series of Articles on the Week-Day School

By Blanche Carrier

A TEACHER stood before a group of children whom she was to teach. She was a stranger to them. "This is a real school," she explained, "where we shall study and recite." They looked her over with the shrewd insight of childhood, measuring her. Then a boy asked, "Are we supposed to whisper?" Doubtless, to them a school of religion implied whispering as a matter of course. Again and again she stood before new groups of children to teach them. Always, without exception, somewhere in the hour came a question, a remark, an act designed to measure her and her school, to discover just how clearly her own mind was made up on the standards of the school.

A Crucial Time

The first day in a week-day school of religion, the first meeting with each class is more important than many teachers suppose. Crises may arise later, problems may come, but in the first hour she receives or does not receive the respect of the children, she satisfies or does not satisfy their sense of values, she makes or does not make for herself a school which naturally obeys and unquestioningly works. She solves here by prevention, if she is wise, many of the problems which overwhelm another teacher.

It is by three things that the teacher succeeds in "setting the atmosphere" of her school in the first hour, in her plans, in her personality, in her program. Her plans for the first day will include many preventives. Hooks for caps and wraps will prevent disorder, and will be the first note of an *organized* school. At the tables, arranged so that each child may look directly at the teacher, the chairs are set in an orderly row. Each child is assigned to a particular chair just as he has a desk at school. This prevents the idea of being able to leave the room without permission or to carry on conversations during school and is another indication of organization for *work*. On the table he finds his working materials, and as soon as he is seated, there is something for him to do. It may not be active doing with his hands; it may be listening or studying, but there is a particular thing which he is to be doing and which the other pupils are doing. So that, when the hour is over, he has been so busy doing the things which he is to do during the year that he thinks of it as an *active* school, and the first line has been laid, upon which lines of further industry and right conduct are to be laid to form a habit.

The personality of the teacher, her attitude toward the children, her spontaneous reaction to whatever may happen, has much to do with her success. With all her technique, with all her plans, she may be far from successful unless she can look straight at a boy with a look that challenges comradeship or cooperation, unless she speaks in a quiet, assured tone that bespeaks her own peace of mind and convictions on standards of school life, unless she can say with a calm but quite definite voice, "That sort of thing never happens in this school," not as a threat but a simple statement of standards.

The Work of the Hour

And the plan, too, is important. Because we enjoyed so much the program of the first class in grades 4 to 8 in our Dayton schools, we give here the work of the hour, including the story of the Holy Grail, adapted by the supervisor to include

Grade 4. Writing About the Lesson in the Notebooks

both the Tennyson legends and the Abbey pictures. We found that the idealism created in this first hour carried over into hour after hour and that Sir Galahad was always included in the children's list of heroes, and they loved him "because his heart was pure."

Outline of the Plan for the First Hour

Grades 4 to 8

1. After seats are assigned, pupils write on a slip of paper name, address, public school and grade. One pupil collects.

2. The name of the course to be studied in this grade is announced and the pupils are given something to find out before the next class, as in Grade 6:

We shall study the life of Christ. Find out the name of the country where Jesus lived, how to reach it from this city, and all that you can about its geography, people, and customs.

3. Tell some of the interesting things we shall be doing this year, as notebook work, study of pictures and hymns, sand-table maps, dramatizations, special features planned. (Notebook is on the table before them, but they do not write in it until the next meeting. Each child to bring money for his notebook, as it will belong to him at the end of the course.)

4. The name of our school. What we expect in attendance and record; report cards to be given out, etc.

5. Story—The Holy Grail. Pictures by Watts and Abbey on the burlap screen.

6. Discuss knighthood; compare with citizenship; laws and duties.

Question: Can we live without laws? Who needs them?

Interpret and teach the school motto: "Ye shall know the truth and the truth shall make you free."

7. Our school a kingdom. Laws only made when needed.

Our Kingdom Oath of Allegiance—(taken by all the citizens standing with right hand raised).

"Thy will be done, thy kingdom come on earth, as it is in heaven."

Our Kingdom Hymn—*I Would Be True.* (Tell the story of its author and teach the song.)

Discuss the duties of citizens of this school: the Kingdom of Truth. (Care of school, courtesy, etc.)

8. For grades 7 and 8:

Elect a pianist, a secretary to collect the money for notebooks, the enrollment blanks, etc. Some classes suggested that letters be written to the organizations which made the school possible, and elected pupils to do this.

9. Teach the salute to the Christian flag and interpret.

10. Give the salutes to the two flags and teach order of dismissal.

Frederick Watts

AND one there was among us, ever moved
Among us in white armor, Galahad.
"God make thee good as thou art beautiful,"
Said Arthur, when he dubb'd him knight; and none,
In so young youth, was ever made a knight
Till Galahad.

—*Tennyson*

The Knight of the Pure Heart[1]

The Holy Grail Legends from Tennyson's "Idylls of the King" and from the Paintings by Abbey in the Boston Public Library, Combined and Adapted for Juniors and Intermediates by Blanche Carrier

A THOUSAND years ago, in the days when brave knights lived and fought to protect the weak, there was a story told among them which always filled their eyes with longing. The story said that the cup from which our Lord drank at the Last Supper had been kept by Joseph of Arimathæa, the man who owned the tomb where Jesus lay. When he died, the cup was given to his son, and through the years it was handed down in his family. But it was such a holy cup that it could be kept only by one who was pure in heart. Now the cup, which was known as the Holy Grail, was not only beautiful, cut as it was from a great sapphire and surrounded by a rosy light, but it was said that sick people who touched it were made well and sinful people good. At last the time came when the family who owned the cup was not pure, but sinful and evil, and then suddenly the cup disappeared and was seen on earth no more.

Whenever the knights heard this story, they said among themselves, "Oh, if only we might find the Holy Grail, that it might dwell among us and heal our people of sin. Would that one come among us who would be so pure that he might see the Holy Grail and bring it to us."

Now in these days a tiny baby lived in the great church with the women who tended the candles. His name was Galahad and, though no one knew it, he was a descendant of Joseph of Arimathæa. One day a shining white angel appeared in the room where the baby lay, and the angel carried something which was surrounded by a rosy light. When the women saw the angel hold the cup over the baby's head they knew that he was destined to be a great and a good man. So through all the years of his babyhood they taught him the duties of a true knight and at last he was old enough to leave his home in the church and become a knight. Just before he left, as was the custom, he spent one whole night alone in the big silent church. With only one candle burning he knelt at the altar and prayed that his life might be pure and true. In the morning he dressed in his shining new armor, fastened his spurs, and set off for the court of King Arthur.

Now King Arthur was a great and good king who had appeared in that country mysteriously in a phantom ship. He had

[1]Copyright, 1924, by Blanche Carrier.

gathered into his court one hundred and fifty brave knights who were to go out one by one to help and protect any citizen of his kingdom. As these men kneeled before him to become knights, they made their oath:

"To serve as model for the mighty world,
To reverence their king as if he were
Their conscience, and their conscience as their king,
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it."

A great and beautiful hall was built for these knights by Merlin, the wise old magician of the kingdom, and in it were marvelous statues and rich hangings. Because King Arthur believed that all men were equal and would not set one higher than another, Merlin built for the knights and their king a great round table so that no man would have a better seat than another. After this, the knights were known as the Knights of the Round Table.

However, there was in this hall one great seat in which no one had ever sat. It was a magic seat, built by Merlin for that pure knight who should some day come to find the Holy Grail. If any man who was not pure should sit in the chair he would disappear. So it came to be called "The Seat Perilous."

Now, on the day when the young Galahad appeared at the King's court, the hall was filled with knights in their armor. As they stood about, talking of many things, Sir Percival, one of the oldest knights, entered with his sister. Her face was shining with an unusual light, and she told them of a wonderful vision she had had. She had seen the Holy Grail, the sapphire cup in a rosy cloud. As she looked about among the knights she saw the face of the new young knight, Galahad. Quickly she cut from her head the long braid of beautiful hair and gave it to Galahad. She fastened it about his waist for a sword-belt. Then she said to him: "Go forth, for thou shalt see what I have seen, and break through all, till one will crown thee king, far in the spiritual city." The knights were silent. Galahad looked into the eyes of the maiden and his own eyes grew bright as if he too saw the vision.

At that moment, King Arthur entered the room and the knights moved silently to their places at the round table. But Galahad stood above, for the king had not yet given him his place. Suddenly the door opened and a figure wrapped in white robes entered. The knights whispered one to another, "It is Joseph of Arimathæa." The figure advanced slowly to Galahad, took his hand, and led him straight to the Seat Perilous. He threw back the robes that had covered the chair for so many years, and placed the young knight in it. At once the room seemed to be filled with bright light and from the window to the Seat Perilous shone a beam of brilliant rays. Down the beam of light slid the Holy Grail, but the rosy light that surrounded it was all that the knights saw, except for Galahad. He saw the cup and touched it before it disappeared.

Silently the knights rose and lifted their sword hilts in the air so that it looked like a circle of gleaming crosses. King Arthur stood to show his reverence for the pure knight, and young Sir Galahad, his face shining with a great light said,

"But I, Sir Arthur, saw the Holy Grail. I saw the Holy Grail, and heard a cry—'O Galahad, and O Galahad, follow me.' "

At this, Percival and some of the other knights were so disappointed because they had not seen the Grail that they vowed to ride abroad for "a twelvemonth and a day" and seek a vision of it. The king was sad at the thought of losing his knights, but he knew they must go; so after a last feast together, he mounted his horse and accompanied Sir Galahad and three other knights to the city gates.

For pictures of Abbey's paintings of The Holy Grail, the reader is referred to the December, 1923, number of THE CHURCH SCHOOL. On pages 112, 113, and 115 will be found reproductions of "The Oath of Knighthood," "The Departure," and "The Siege Perilous." These pictures may be used profitably when telling this story.

Sir Galahad rode bravely forth on his pure white horse into the world of forests and wild beasts, of castles ruled by wicked men. Everywhere he went he helped the sick and the poor and the distressed, and maidens seeking protection. Everywhere he went he seemed to see the Holy Grail in its rosy cloud just above him, putting strength into his arm and courage into his heart.

One day he came to the Castle of the Grail, where lived the old king who had last owned the cup. Because of his sin he and all his household had fallen into a deep sleep and could not be released until that pure knight should come and release them. Galahad broke into the sleepy old castle. He walked alone through its great halls and tried to find the secret of the spell. But he could not find the secret, so at last he had to ride away. Like any brave knight he did not give up, but kept thinking of it as he rode from place to place, day after day, and month after month.

In the midst of a great forest he came to a huge dark castle, guarded by seven knights dressed in solid black armor. When the pure young Galahad looked on them he thought they stood for seven of the worst sins in the world. He learned that the castle was full of fair young maidens who had been captured by these knights and kept imprisoned there. Immediately he challenged them to battle and immediately the seven knights rushed at him on their seven black horses. For hours and hours the battle raged, but at last Galahad conquered them all and secured the key to the castle. He flung the heavy black door open and out came the maidens shyly thanking him for their deliverance. Galahad bowed and spoke with them, then leaped on his horse and rode away.

So on and on through the world he rode, conquering one difficulty after another. At last one day he discovered the secret of the spell. Back to the castle of the Grail he went then and released the sleeping people.

And now the twelvemonth of their vow was spent and the knights turned homeward. Sir Percival, on his way, met Galahad on his white horse. They were overjoyed to meet and Galahad said, "And hast thou seen the Grail, my friend?"

"Nay, Galahad," replied Percival sadly, "I never saw the Grail. In castles where there were gay banquets and beautiful maidens, I stayed for many days and forgot the Holy cup. It was a hard quest; perhaps it was not for me. Hast thou seen again the vision?"

"Aye, Sir Percival, it was ever with me, putting strength into my arm and courage into my heart."

"It is well," answered Percival, "and dost thou now return to the Round Table with me?"

"Nay, I cannot. I go to a far city, I know not where. The Grail is calling me on. Ride with me till I must leave you."

So on they rode together until they came to a deep, dark valley, so deep and so dark that they could not see the other side. Only through the blackness they could see the beams of a bridge that seemed to cross the valley. Galahad leaped from his horse and ran swiftly on, jumping lightly from one trestle to another. Each trestle, as his foot left it, seemed to burst into flame and disappear. Sir Percival sat motionless, straining his eyes to see the bright armor of the knight as it flashed on and on over the dark valley. At length a great cloud of brightness seemed to meet Sir Galahad and, looking intently, Sir Percival could see within the cloud the pure white walls of a city and over the city hung the sapphire cup, the Holy Grail. In another moment Galahad entered the gates, and Percival knew that he was to be king of that pure city.

Slowly the older knight rode then, back to King Arthur's court. There he told all that had happened. The knights listened and said, "Galahad has great joy, because he had nothing but pure thoughts. His strength was as the strength of ten, because his heart was pure."

It is said that the Holy Grail never again appeared to men, but the story has been told in castle and cottage ever since.

THE SON OF GOD

A Service for Passion Week

By Nellie Lowrie Quimby

THE purpose of this program is to present a religious service rather than a dramatization. There are no spoken parts, the Bible text being read by one person. While having action, the scenes may be given almost as a series of tableaux and may be made very effective if beautiful lighting is possible.—*The Editors*

The Resurrection
Plockhorst

The Characters

MARY MAGDALENE

MARY THE MOTHER OF JAMES
(Dressed in long white robes, with white scarfs over their hair.)

SALOME

PETER

THE OTHER DISCIPLE

CENTURION: Carries a spear

TWO SOLDIERS, TWO RULERS, THREE ONLOOKERS (A larger number may be used if desired.)

DISCIPLES: Three or four disciples are as many as will be practicable to handle on the average platform. These, with Peter and the Other Disciple, will give the effect of a number.

CHORUS

READER: One who can also act as manager. He must enunciate slowly and distinctly. He should be careful to give the actors time to follow cues and to perform the parts as read. The cues precede the stage directions and are starred throughout the various readings.

Song: *Olives' Brow*

'Tis midnight; and on Olives' brow
The star is dimmed that lately shone:
'Tis midnight; in the garden now,
The suffering Saviour prays alone.

'Tis midnight; and from all removed,
The Saviour wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of sorrows weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God.

'Tis midnight: and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

Song: *In the Cross of Christ I Glory*

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Scene One

(No attempt should be made to represent the crucifixion on the stage. It is evident from the attitudes of the players that this scene takes place off stage to the left. To aid in creating this impression, a screen should be placed off stage to the left, one end set snug against the platform, thus shutting off this space from the view of the audience. The players should keep their attention centered on this space, recreating for themselves the Crucifixion scene as it is given by the Reader. During Scene II this screened-off space will give a very simple yet effective representation of the tomb.

With the exception of the Soldiers, who face to the right, all the characters should have their attention centered on the Crucifixion scene. The Soldiers are seated cross-legged on the floor. They are disputing over the mantle which has come into their possession. A Centurion stands idly watching them. At the center of the stage, facing to the left, are the Rulers, grouped in sneering silence. To the right, and somewhat forward, Mary Magdalene, Mary the mother of James, and Salome are watching the scene in bitter distress. Behind them stand a few curious Onlookers, who have only a passing interest in the scene.)

Reader: When they were come unto a place called Golgotha, that is to say, the place of a skull, they gave him wine to drink mingled with gall; and when he had tasted it, he would not drink. There they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, "Father, forgive them; for they know not what they do."

The soldiers therefore, when they had crucified Jesus, took his garments and

made four parts, to every soldier a part; and also the coat: *Now the coat was without seam, woven from the top throughout. They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be." (*The Soldiers hold the mantle to the light and examine it with critical joy. Drawing lots it finally falls to one Soldier.*) These things therefore the soldiers did.

Reader: They that passed by *railed on him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself; if thou art the Son of God, come down from the cross." (*The Onlookers press closer to the stage, talking among themselves and pointing jeeringly to the cross.*) In like manner also *the chief priests mocking him, with the scribes and elders, said, "He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God." (*The Rulers whisper scornfully among themselves, pointing mockingly to the left.*)

*And the soldiers also mocked him, coming to him, offering him vinegar, and saying, "If thou art the King of the Jews, save thyself." (*The possession of the mantle having been decided, the Soldiers spring to their feet, and join in the chorus of mockery and scorn, then leave the stage to the left.*)

Reader: Now from the sixth hour there was darkness over all the land until the ninth hour. About the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" That is, "My God, my God, why hast thou forsaken me?"

(*Immediately following the completion of this sentence, all lights are suddenly turned off, and there is absolute silence for sixty seconds. Then the Reader speaks slowly and forcefully.*)

Reader: Jesus, crying with a loud voice, said, "Father, into thy hands I commend my spirit"; and having said this, he gave up the ghost.

(*The lights are turned on very dimly. The Rulers cease their mocking and stand rigid. The women fall to their knees, burying their faces in their hands. The Onlookers are frightened, not knowing what to do.*)

Song: *When I Survey the Wondrous Cross*

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

(*During the song all stand quietly, with bowed heads. At its close, the Rulers slip from the stage. The lights are left dimmed for the rest of this scene so that the figures on the stage are barely perceptible.*)

Reader: Now the centurion, and they that were with him watching Jesus, when they saw the things that were done, *feared exceedingly, saying, "Truly this was the Son of God." (*The Centurion and the Onlookers stand for a moment with hands outflung in awe, then quickly leave the stage.*)

Reader: Many women were there beholding from afar, who followed Jesus from Galilee, ministering unto him: among them was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee, and many other women that came up with him unto Jerusalem. (*As the Chorus finishes the first stanza of the following song, Mary the mother of James, Mary Magdalene, and Salome slowly and sorrowfully leave the stage.*)

Song: *O Love Divine*

O Love divine, what hast thou done!
The incarnate God hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree!
The Son of God for me hath died:
My Lord, my Love, is crucified.

Behold him, all ye that pass by,
The bleeding Prince of life and peace!
Come, sinners, see your Saviour die,
And say, was ever grief like his?
Come, feel with me his blood applied:
My Lord, my Love, is crucified.

Song: *All Hail the Power of Jesus' Name*

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

O that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.

Song: *Crown Him with Many Crowns*

Crown him with many crowns,
The Lamb upon his throne;
Hark! how the heavenly anthem drowns
All music but its own:
Awake, my soul, and sing,
Of him who died for thee,
And hail him as thy matchless King
Through all eternity.

Crown him the Lord of love;
Behold his hands and side,
Rich wounds, yet visible above,
In beauty glorified:
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.

(These songs must be sung with spirit and in good tempo.)

Scene Two

(*A small box or footstool should be placed behind the screen to be used as a step by which descent into the tomb may be quickly and easily made. The screen should be lined with heavy paper, or with several thicknesses of newspaper, to make it opaque in order that the bright light flashed within the tomb will not shine through. Dim lights are used through almost the entire scene.*)

Reader: On the first day of the week, at early dawn, *came Mary Magdalene, and Mary the mother of James, and Salome, unto the tomb, bringing spices that they might anoint him. They were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" *Looking up, they see that the stone is rolled back: for it was exceeding great. (*Enter right, Mary Magdalene, Mary the mother of James, and Salome, carrying their spices. Hurrying across the stage, they are surprised to find the stone rolled away from the tomb.*)

*Mary Magdalene runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

(*Mary Magdalene runs eagerly off stage to the right. Mary the mother of James, and Salome start to follow her, hesitate, then come back to the tomb.*)

Reader: Entering into the tomb, they found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, *they saw a young man arrayed in a white robe; and they were amazed. (*Mary the mother of James and Salome start to enter the tomb. At the same moment a strong light flashes on within the tomb, causing them to fall back in astonishment and awe.*) He saith unto them, "Be not amazed. Ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here. Go, tell his disciples and Peter, he goeth before you into Galilee: there shall ye see him, as he said unto you."

Song: *Sing With all the Sons of Glory*

Sing with all the sons of glory,
Sing the resurrection song!
Death and sorrow, earth's dark story,
To the former days belong:
All around the clouds are breaking,
Soon the storms of time shall cease,
In God's likeness, man awaking,
Knows the everlasting peace.

(*The light within the tomb vanishes at the close of the song.*)

Reader: *They departed quickly from the tomb with fear and great joy; for trembling and astonishment had come upon them. (*Mary the mother of James and Salome leave the tomb and quickly cross stage to the right. Just before leaving the stage, they turn and glance back in awe and wonder. Hesitating a moment, they turn and leave stage right.*) They said

nothing to any one; for they were afraid, and ran to bring his disciples word.

Peter therefore went forth, and the other disciple, and *they went toward the tomb. (*Peter and the Other Disciple enter from the right, followed by Mary Magdalene.*) They ran both together: and *the other disciple outran Peter, and came first to the tomb. (*They run toward the tomb. The Other Disciple arriving first, peers intently into the tomb.*) *Stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb. (*Peter, coming up, enters impulsively into the tomb, followed by the Other Disciple; Mary stands somewhat back and watches them eagerly.*) He beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. *Then entered in the other disciple also, who came first to the tomb, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. *So the disciples went away again unto their own home. (*Seeing the empty tomb, the two disciples come out again, amazed and sorrowful. Shaking their heads in great perplexity, they leave the stage at the right. As they come out of the tomb, Mary starts forward in eager hope, then drops her hands in despair as Peter shakes his head.*)

Reader: Mary stood without at the tomb weeping. *As she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. (*Mary remains standing without the tomb, weeping quietly. She stoops and looks into the tomb. As she does so, the bright light flashes on again, startling her.*) They say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." When she had thus said, *she turned herself back, (*The light flashes out and Mary Magdalene walks slowly away from the tomb to the right*), *and beholdeth Jesus standing, and knew not that it was Jesus. (*No attempt should be made to present Jesus as an actual character on the stage. Glancing up, Mary evidently perceives a figure offstage to the right, whom she believes to be the gardener. Hastening forward, she beckons to him.*) Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, *"Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." (*She turns to point questioningly toward the empty tomb.*) Jesus saith unto her, "Mary." She turneth herself, and *saith unto him in Hebrew, "Rabboni"; which is to say "Master." (*All lights, including the one in the tomb, flash on with great brilliance. Mary turns quickly to the right, startled and awed. She steps forward, her hands flung out in sudden appeal.*) Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto My Father and your Father, and my God and your God."

(*Mary hesitates a moment, and drops her hands in indecision, just as the disciples, led by Peter and the Other Disciple, enter on their way to view the tomb.*) Mary Magdalene cometh and telleth the disciples, "I have seen the Lord." (*Mary runs to the disciples and eagerly tells them the wonderful news.*)

Reader: And as she spake these things, he himself stood in the midst of them. (*They fall to their knees, with heads bowed in worship.*)

Song: *Christ the Lord Is Risen Today*

Christ the Lord is risen today,
Hallelujah!
Sons of men and angels say:
Hallelujah!
Raise your joys and triumphs high,
Hallelujah!
Sing, ye heavens, and earth reply,
Hallelujah!

Love's redeeming work is done;
Hallelujah!
Fought the fight, the battle won;
Hallelujah!
Lo! the sun's eclipse is o'er;
Hallelujah!
Lo! he sets in blood no more.
Hallelujah!

Lives again our glorious King;
Hallelujah!
Where, O death, is now thy sting?
Hallelujah!
Once he died our souls to save;
Hallelujah!
Where's thy victory, boasting grave?
Hallelujah!

Soar we now where Christ has led,
Hallelujah!
Follow our exalted Head;
Hallelujah!
Made like him, like him we rise;
Hallelujah!
Ours the cross, the grave, the skies!
Hallelujah!

Song: *The Strife Is O'er, the Battle Done*

Hallelujah! Hallelujah! Hallelujah!
The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun.
Hallelujah!

The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shout of holy joy outburst.
Hallelujah!

The three sad days are quickly sped,
He rises glorious from the dead;
All glory to our risen Head!
Hallelujah!

Lord, by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live and sing to Thee.
Hallelujah!

Directions for Production

Lighting: If possible, only the stage should be lighted. When footlights are not available this may be done by using only those lights located at the front of the church.

Near the end of Scene I the stage directions call for absolute darkness for a space. All lights must be turned off instantly and with absolute quiet if the desired effect is to be gained.

Where dimmed lights are called for, if footlights are not available, turn on one or two lights, so located that they light the stage but dimly without shining into the eyes of the audience.

A very bright light must be used to represent the presence of the angel within the tomb, or it will not be effective. This should be shaded from above, with the light directed out onto the stage as much as possible.

As Mary suddenly realizes the presence of the Christ at the end of Scene II, the stage should be as brilliantly lighted as is possible to make it. The lights must flash up quickly, to make the desired contrast more marked.

Scenery: None is essential beyond that described in the play. It may be as elaborate as desired, but the purpose is not to stage a dramatic "show," but to give a religious service.

This Service has been carefully planned within the limits of the average church platform. No curtains need be used.

Costuming: Only the simplest of costuming should be attempted.

Properties: Mantle for the Soldiers; boxes of spices for Mary Magdalene, Mary the mother of James, and Salome; a light wooden spear for the Centurion.

Chorus: The Chorus should be placed off stage, out of sight of the audience if possible. A rear gallery or rear or side room is excellent. All songs should be sung in unison, and from memory, no books being allowed. The Chorus is more effective without any musical accompaniment. If piano accompaniment is necessary, it should be played very softly.

Songs: Two songs form the interlude between each scene. The players take their places for Scene I during the singing of the second song, remaining quiet until the song is finished. Care has been taken to choose only the best of the Easter hymns, found in practically every church hymnal. If difficulty is found in using the songs here listed other time-honored hymns may be selected. Members of the Chorus and those impersonating the characters should learn the songs at rehearsals, for that is part of the purpose of the program.

Where the entire hymn is not used, the stanzas given have been carefully chosen to meet the needs of this Passion Week Service.

YOUR EASTER PROGRAM

Compiled by Elisabeth Edland

THE following list of plays, pageants and services has been compiled for the help of those who are planning their Easter programs. Note especially *A Legend of the Grail*, and *Brown Bulbs and Easter Flowers*, which will be published in the April number of THE CHURCH SCHOOL. For new Easter Services issued by the various denominations, write to your denominational publishing house.

A Legend of the Grail, by Douglas Horton; to be published in the April number of THE CHURCH SCHOOL.

A play suitable for presentation at Eastertime. The action takes place in the chapel of the Grail on Easter Eve in the bygone age of chivalry. A young squire comes to the chapel to keep his vigil before his knighting on the morrow. He is looking for a good deed to perform but is thinking so much of the deed of tomorrow that he misses the one that is close at hand. Three children enter the chapel and play the story of the Good Samaritan. As the young squire watches them his eyes are opened to the immediate help that he can give. He brings a cup of water to a poor man who had entered the chapel and whom until now he had left unaided. As he lifts the cup to the man's lips, it glows, and the young squire, with face transfigured, knows that he has found the Holy Grail.

The Dawning, by Lyman Bayard. Pageant Publishers, 1206 South Hill Street, Los Angeles, Cal. A masterful presentation of the soul-stirring message of Christianity.

The Questioner, by Lyman Bayard. THE CHURCH SCHOOL, 150 Fifth Avenue, New York City. Wisdom teaches the Questioner the meaning of the resurrection through Nature, Reason, History, Sorrow, Experience, Religion, Faith and Death. Finally Joy comes and abides with the Questioner until he too is called. The plan is well illustrated, giving suggestions for costumes. The play in pamphlet form, containing all the music, may be secured from the Pageant Publishers.

He Is the Son of God, by Linwood Taft. THE CHURCH SCHOOL. This play is especially suited for presentation during Holy Week, and shows the effect of the personality and deeds of Jesus upon a Jewish woman of orthodox training.

The Silent Harp, by Martha Race. THE CHURCH SCHOOL. An aged Jewish teacher, at his home near Jerusalem, with his young pupil, reviews the history of God's loving guidance of mankind, and of man's constant upward longing, arguing from them the impossibility of man's being left without the Redeemer, who has given them the promise of his return.

The Rock, by May P. Hamlin. Pilgrim Press, 14 Beacon Street, Boston, Mass. A three act Easter play showing the character development of Simon Peter.

The Traveling Man, by Lady Augusta Gregory. John W. Luce & Co., Boston, Mass. Characters include one male, one female, one child. Suitable for all-girl cast. One act, an interior. An Irish story of a poor woman who spreads her table and prepares her home for the coming of the King. He comes in the guise of a traveling man, and is turned away unrecognized. Simple to produce. A Miracle Play.

The Easter Pilgrims, by Madeleine Sweeny Miller. Abingdon Press. A picturesque, buoyant, yet reverent presentation of life as a Pilgrimage; suitable for production at Eastertide. Central theme is the resurrection of Christ and its effect upon the lives of people through the centuries. Rich in Scripture. Includes in its fabric many of the most beautiful hymns of our faith. Settings are extremely simple, practicable for small churches, yet with provisions made for such elaborations as will please larger ones. Costume designs and music included.

The Resurrection of Peter, by Ernest B. Allen. THE CHURCH SCHOOL.

The Triumph of Love, by Margaret Slattery. Pilgrim Press. Processionals for each department of the church school are suggested. A special feature is a dialogue, "The Triumph of Love," to be given by the members of the Intermediate and Senior Departments. Characters: Life, Six Heralds, Greed, Service, Death and Fear, Hope, Faith and Love. The Heralds try to explain the meaning of Life: Death interrupts to say he is the end; Hope with Faith offer all they have to Life, but not until Love comes is the triumph over Death complete and the true meaning of Life revealed.

Life Victorious, by Margaret Slattery. Pilgrim Press. Containing "Her Easter Choice." This beautiful Easter Service is reprinted from *Worship and Song* with the addition of "Her Easter Choice," a dialogue for ten girls. Characters: Louise, a girl of fifteen; Pleasure, Beauty, Music, Fame, Power, Christianity with Faith, Hope and Love. Louise is choosing the path she is to travel through the world.

A Handful of Clay, by Henry van Dyke. In *Plays for School Children*, The Century Company, New York. An Easter pantomime for young girls.

The Terrible Meek, by Charles R. Kennedy. Harper & Brothers, New York. To be played in darkness; the scene is a wind-swept hill—Calvary—immediately after the crucifixion.

Plays for Children

Spring in the Brown Meadow, by Elisabeth Edland, Abingdon Press, 150 Fifth Avenue, New York City. A Pantomime for very small children. A little girl feels very lonely because the flowers are not to be seen in the Brown Meadow. She is taught the meaning of Easter through Spring awakening. The Squirrel, Snowbird, Raindrops, Sunbeams, Flowers and Spring are the characters.

What the Easter Lily Told the Bluebird, by Elisabeth Edland. In the book "Spring in the Brown Meadow and Other Pantomimes for Children." Abingdon Press. The Bluebird brings the message of spring, and the Easter Lily and other Flowers awaken from their long winter sleep.

A Masque of Spring, by Edmond Rickett. G. Schirmer, New York City. Twelve principals, a chorus, flowers, beetles, caterpillars, birds, bees, etc. Eight episodes, an exterior scene. Music score for piano, violin and cello, and the words contained in one book. The Masque interprets the coming of spring and the overcoming of the winter. Speaking, singing and pantomime.

Brown Bulbs and Easter Flowers. A Play for Little Children by Elizabeth H. Wyman; to be published in the April CHURCH SCHOOL. The characters are: Hyacinth, Easter Lily, Daffodil, Tulip, Gardener, and Spring Wind.

In the first scene the flowers appear as bulbs. They are huddled together with heads drooping dejectedly wishing that they might be pretty or smell sweetly. A Gardener enters, puts them in the ground and tells them how lovely they will be when the snow melts and the grass grows green.

The second scene discloses the Gardener and flowers which are veiled in soft, filmy green. The Spring Wind enters, wakens the flowers and throws off their veils. The Gardener tells them about a little crippled boy, an old lady who is blind, and others who need joy and gladness brought into their lives. The flowers ask to be sent to these sad people and go out on their missions of love.

A JUNIOR PROGRAM OF WORSHIP[1]

By Edna Crandall

The author has used these programs with good results with a junior-intermediate group in a church building, the space arrangement of which did not permit the separation of these groups for the opening service of worship

Theme for Month

FAITH AND COURAGE

First Sunday—Faith and Confidence in God.

Second Sunday—Heroes of Faith.

Third Sunday—Courage to Do God's Will.

Fourth Sunday—Courage to Win the World.

Fifth Sunday—Courage to Follow Christ (Acknowledgment or Decision Day).

First Sunday

Theme: Faith and Confidence in God.

Piano Prelude

Call to Worship

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress; my God, in whom I trust. Psa. 91: 1, 2.

Hymn: *God is my strong salvation.*

Scripture: Psalm 46—God is my refuge and strength.

Prayer

O Father, we thank thee for the sure faith and confidence that we have in thee. We thank thee that we may go forward day by day trusting in thy loving care and knowing that all will be well with us. We thank thee, too, for the faith that hath enabled men, in times past, to do great things for thee. May their achievements in thy name and for thy cause encourage us to be faithful to thee and to be strong and brave in doing thy work. Give us, we pray thee, fresh courage each new day to do the things we have to do and may we always feel secure and safe from harm, because we have given ourselves to thee and our lives are in thy keeping. In Jesus' name. Amen.

Prayer Hymn

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine! Amen.

Offertory Service

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord, yea, in the presence of all his people. Psa. 116: 12-14.

(Offertory—Music)

Response

We give thee but thine own,
Whate'er the gift may be.
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly as thou blessest us,
To thee our first fruits give. Amen.

Hymn: *O God, our help in ages past.*

Recessional

Second Sunday

Theme: Heroes of Faith

Piano Prelude

Invocation

Blessed be thou, Lord God of Israel our Father. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Now therefore, our God, we thank thee, and praise thy glorious name. 1 Chronicles 29: 10, 13.

Hymn: *For all the saints who from their labors rest.*

Scripture: Hebrews 11: 1-10, 32 to 12: 2—Heroes of faith.

Prayer Adapted from *Worship and Song.*

We thank thee, O Lord, for thy faithful and persistent care over us in all times. We thank thee for the brave souls who even in hardship have been loyal to thee. Count us worthy of their company.

Give us the courage that is loyal to truth; the sense of honor that keeps one pure in heart; the good conscience that seeks the right; the noble purpose that makes us faithful to every duty; the spirit of him who did the Father's will. Amen.

Prayer Hymn

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home. Amen.

Offertory

Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. Matt. 5: 16.

(Offertory—Music)

Response

Of thine own we offer,
Of thy gifts we give,
Unto thee, O Father,
In whose life all live. Amen.

Hymn: *Faith of our fathers, living still.*

Recessional

Third Sunday

Theme: Courage to do God's will.

Piano Prelude

Opening Sentence

Watch ye, stand fast in the faith, quit you like men, be strong. I Cor. 16: 13.

Response: Be strong! Be strong! We are not here to play.

Words and music found in *Worship and Song.*

Scripture: Ephesians 6: 10-18—Be strong in the Lord, and in the strength of his might.

Hymn: *Fight the good fight.*

Prayer

O Lord God, strong and mighty, we would draw near to thee, confessing our weakness, beseeching thee to make us strong. We would be strong in body that we may do our work in life well and cheerfully. We would, O Lord, be strong in heart, full of courage, lightly regarding pain and danger when they lie in the way of duty. We would be strong in love, tender-hearted, loving our neighbor as ourselves and thee supremely with all our strength. We would be strong in faith, believing thy word and thy

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promises; ever trusting in the victory of good over evil; ever confident that all things work together for good to them that love thee. We would be strong in hope; undaunted by seeming defeat; ever looking beyond the mists and clouds of time into the clear shining of the eternal life. Hear our prayer, O Lord, our strength and our Redeemer. Amen.

(From *Liturgical Services*, published by the Pilgrim Press.)

Prayer Hymn

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously. Amen.

(*Hymnal for American Youth.*)

Offertory

Give unto the Lord the glory due his name. Bring an offering, and come into his courts.

(Offertory—Music)

Response

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned.
Ours is the faith, the will, the thought;
The rest, O God, is in thy hand. Amen.

(*A Book of Worship*, by Hugh Hartshorne. Copyright, 1915, by Charles Scribner's Sons. Used by permission.)

Hymn

Dare to be brave, dare to be true,
Strive for the right, for the Lord is with you;
Fight with sin bravely, fight and be strong,
Christ is your Captain, fear only what's wrong.

Fight then, good soldiers, fight and be brave,
Christ is your Captain, mighty to save.
—Duncan Hume.

Recessional

Fourth Sunday

Theme: Courage to win the world.

Piano Prelude

Call to Worship

Oh sing unto the Lord a new song; sing unto the Lord, all the earth. Declare his glory among the nations, his marvelous works among all the peoples.

Response

(Tune—*Old Hundred*)

From all that dwell below the skies,
Let the Creator's praise arise.
Let the Redeemer's name be sung
Through every land, by every tongue.
Amen.

Scripture: Matt. 28: 16-20—The Great Commission—Go ye into all the world.

Hymn

Ye Christian heralds, go proclaim
Salvation thro' Emmanuel's Name;
To distant climes the tidings bear,
And plant the Rose of Sharon there.

—*Missionary Chant*, from Worship and Song.

Prayer

Almighty and most merciful God, we humbly beseech thee to pour out thy Holy Spirit upon all our missionaries at home and abroad, and to crown their labors with success in the gathering of souls into thy kingdom. Strengthen them, we pray thee, with thy good Spirit, and comfort them with a sense of thy presence, that they may preach and teach to the upbuilding of thy kingdom and the salvation of souls. Make us to realize that they are doing our work and grant us grace to support them out of the wealth of good things which thou hast bestowed upon us; through Jesus Christ our Lord. Amen.

(*Service and Prayers for Church and Home*, Wilbur P. Thirkield. Copyright, 1918.)

Prayer Hymn

(Tune—*Azmon*)

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of thy name. Amen.

Offertory

O Master, as thou didst take the loaves and by thy love and power make them to feed the famished multitude, so take our gifts today and bring them, through thy power and love, to feed the hungry souls of men. Amen.

(*Service and Prayers, Thirkield.* Copyright, 1918.)

(Offertory—Music)

Response

All things come of thee, O Lord,
And of thine own have we given thee.
Amen.

Hymn: *Lead on, O King Eternal.*

Recessional

Fifth Sunday

Theme: Courage to follow Christ.

Piano Prelude: *Meditation from Thais.*

Invocation (Anselm)

O Lord our God, grant us grace to desire thee with our whole heart; that so desiring we may seek and find thee; and so finding we may love thee; and loving thee, may hate those sins from which thou hast redeemed us, for the sake of Jesus Christ. Amen.

(*Service and Prayers*, Thirkield. Copyright, 1918.)

Hymn: *Just as I am, thine own to be.*

Scripture: Psalm 27—The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

Response

Thy word have I hid in my heart,
That I might not sin against thee.
Blessed art thou, O Lord,
Teach me thy statutes. Amen.

Prayer

O God of love, we open our hearts to welcome Christ as our Redeemer. We prefer him above all others. May his presence be with us, bringing true happiness through loyal life and faithful service to God and man. As we love and labor, grant to us an increasing sense of fellowship with thee. Reveal thyself increasingly to the hearts of thy children, that we may serve thee as we ought to serve, for we would abide in thee, O God, through Christ. Amen.

(From *The Fellowship of Prayer for 1922*, published by Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York.)

Prayer Hymn

(Tune—*St. Edmund*)

Draw thou my soul, O Christ,
Closer to thine;
Breathe into every wish,
Thy will divine:
Raised my low self above,
Won by thy deathless love,
Ever, O Christ, through mine
Let thy life shine.

(*Worship and Song.*)

Offertory Service

Every good and every perfect gift is from above; coming down from the Father.

Freely ye have received, freely give.

(Offertory—Music)

Response

We give thee but thine own,
Whate'er the gift may be,
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly as thou blessest us,
To thee our first fruits give.
Amen.

Hymn: *O Jesus, I have promised.*

Recessional

THE USE OF CONVERSATION IN THE JUNIOR DEPARTMENT

By Mary Alice Jones

WE are quite accustomed to the "circle talk" in the Beginners Department, and we are willing to acknowledge the value of conversation in the Primary Department; but it seems more difficult to accept the thought of using conversation in the Junior Department. Some junior workers say it is too childish; some say that it too easily becomes a cause of disorder or degenerates into an exchange of trivial, commonplace remarks between the leader and the children; and others say that juniors should have a more formal, dignified service. It is true that conversation is one of the most difficult methods of teaching, and that these difficulties are especially serious in conducting a Junior Department because of the need for more of an "order of service" than is used in the departments dealing with younger children. Yet in spite of these difficulties there are certain advantages so decided that this method may well be considered by junior leaders.

Advantages of the Conversation Method

It may be well, first of all, to explain briefly just what we mean by the conversation method in the Junior Department, and to indicate some of the advantages which make it worthy of the consideration of the junior worker. We are not, in this article, referring to the class discussion, but to the conversation which may be used in the assembly period of the Junior Department. This will include the worship service, fellowship service, etc. It will, therefore, be largely in the hands of the junior superintendent. It will include expression from the pupils in response to questions or suggestions of the leader, which expression will be used to develop the thought of the service, whatever it may be. It will, of course, require more time than mere explanation or announcement; but it will pay for the extra time by the added interest on the part of the pupils. There can be fewer "numbers" on the program for the service; but each one will mean more to the pupils.

The great advantage of the conversation method is that it holds the attention of the pupil. Explanation, announcement, exhortation—all of this may seem to the leader to merit the attention of the pupil, but in some way it often fails to attract or to hold it throughout the service. On the other hand, it rarely happens that there is lack of attention in a service in which the conversation method is skillfully used. There is no opportunity, on the one hand, for the pupil to drift into mental indolence; and on the other hand, conversation helps him to understand the service so much more completely that it is possible for him to take more interest in it. And since attention is an absolute condition of reverence, it follows that not only the instruction items on the program but the worship service itself will be more effective through the use of conversation.

How to Get the Best Results

If the conversation method adds to the service by increasing attention, interest, and reverence, how is it to be used in the Junior Department? What shall we do to make its use effective? Before there can be any successful use of the conversation method there must be freedom from interruption. It cannot be used in a department that is subject to interruptions from without or from within the group, due to misconduct or disorder of any sort. It is impossible to have an orderly development of a topic through the contributions of the pupils if the trend of the conversation is interrupted. We may say in the first place, then, that order and quiet are necessary to the successful use of the conversation method.

In the second place, the conversation must tend toward a definite goal. Random remarks back and forth do not contribute to the religious development of the children. The leader must have a carefully worked-out aim for the period of conversation, which aim directly contributes to the realization of the aim for the service of the morning. Moreover, there must be in her mind certain pivotal thought questions to guide the trend of the conversation along the special topics which she is seeking to develop.

In the third place, the topics of conversation must relate specifically to the definite interests of the boys and girls. They cannot be expected to do original thinking about problems or projects concerning which they know little and in which they have no interest. Rather the conversation should help them to relate the everyday, commonplace problems and opportunities of their own lives to the program of religious education and to see these problems and opportunities in the light of the teachings of Jesus.

And again, the leader must have the full confidence of her group. It is very difficult for a "new" superintendent to conduct a conversation period, and one toward whom the pupils feel distrust can never hope to draw from them a free, spontaneous expression of honest opinion. It cannot be stated too emphatically that this is the only sort of opinion that is valuable. If the pupils merely say what they have learned to know the leader expects them to say, if they only make trite comments of a self-evident character, they will have gained little or nothing from the conversation. In fact, it might be that they have even actually been harmed by insincere, hypocritical expression of thoughts that are not really their own.

But in a department in which the superintendent is sure of the respect and confidence of her pupils and in which the pupils, on the other hand, are unintimidated and accustomed to expression, the conversation can be made one of the most delightful and most profitable features of the service. It gives the leader, and incidentally the teacher, an opportunity of seeing into the mind of the pupil and of knowing whether or not he is able to apply in a concrete situation the truths which have been taught him. Of course this can be done to some extent in the class period; but in the assembly period the pupils will more probably think of the hymns and the prayers and the other elements of the worship service as well as of the lessons which he has had in class. Thus we can see the relation of the whole program of our Junior Department to the life of the child. Then, too, the discussion in the department is of value in stimulating each group by contact with each other group, and in helping the children to have a common experience out of which will grow a sense of "belonging" to a definite organization of the church.

Not a Fixed Quantity

But just where in the program of the morning is the conversation to come? Will it come before the worship service or after the fellowship period? How much time should be allowed for it? None of these questions nor any similar ones can be definitely answered. It will be used in different places on the program and in different amounts from week to week. It is not a fixed quantity. It will vary with the variations in the programs. But this much is certain; it will not come at a particular place on the program and then be done with. It will recur throughout the fellowship period, worship period, and all other parts of the program. It is not a thing in itself, but a part of each of the other elements in the service.

For instance, in developing a new hymn, conversation will be invaluable. As an example take that beautiful and appropriate hymn, *For the Beauty of the Earth*. How are we to help the pupil to appreciate the meaning of that hymn? How are we to lead him really to enter into its spirit as he

sings it? Surely not by a deadening "explanation." Nothing will so quickly kill interest in or enthusiasm for a hymn than to have it dissected and each unfamiliar word defined with painful accuracy. On the other hand, how quickly the whole thought of the hymn can be discovered by the pupils through a bit of carefully directed conversation. The conversation should be introduced naturally. Perhaps it might grow out of an especially beautiful bouquet of flowers that some one has been thoughtful enough to bring to the department. Perhaps it might grow out of pleasure in a period of lovely weather. Whatever the specific stimulus, it should come from the immediate interests of the pupils. Let us suppose that during the pre-session period the pupils have been talking of an outing which they had taken the day before. When the superintendent is ready to develop the hymn she will take advantage of this fact.

"Some of you were telling me before our service began of an outing which you had yesterday. From what you told me I think you must have had a very good time. I suspect that you had a good lunch and that some of your best friends went along; and of course that helped to make it a pleasant time. But now let us think a moment. What else helped to make it a good time?" There probably will come some irrelevant answers which the leader will merely receive and pass on, such as, "We went in autos," "We stayed all day," "Everybody who went behaved," etc. But you will probably also get such suggestions as, "It was a fine day," "The woods were pretty," "We found some early spring flowers," "We saw a rabbit," "We climbed the high hill," etc. These may be emphasized by comment until similar thoughts occur to other pupils and you have the attention of the group on the thought of the pleasant weather, the lovely spring woods, etc. Then you may refer to the hymn.

"I know a hymn that speaks of the beauty of the earth. I think you will enjoy learning it this morning after your day in the woods." They may then find the hymn in their books. As the thought to be developed is contained in the first two verses, let only those verses be used for this first morning. The other verses may be developed at other times when they are especially appropriate. As soon as the children have found the hymn in the books, ask them to read the first two verses and find how many things are mentioned that they saw yesterday. Let each pupil name only one. In this way they will quickly get the thought of the hymn. Then ask, "But what does the chorus say at the end of each stanza?" The answer will get clearly before the pupils the thought of attributing the good things they have enjoyed in the out-of-doors to God, and of thanking him for them.

"Lord of all to thee we raise,
This our hymn of grateful praise."

Then, after the attention is called to the beauty of the poem, and of the music, and the verses have been sung through for them by the leader, the pupils will be ready really to enter into the spirit of the song, and to sing it thoughtfully as well as joyously.

Is it not probable that this song will always be more of a *worship* hymn for these pupils than it could be if it were taught in a more formal way? But conversation is not only valuable in developing a new hymn, but also in helping the pupils to sing a familiar hymn in the spirit of intelligent worship. It often happens that a familiar hymn of the very highest type loses its effectiveness because it becomes mechanical. For this reason it will be found helpful in getting the boys and girls to enter into the spirit of the hymn if they talk a bit about it each time it is used. Suppose, for instance, that we are planning to use *Faith of Our Fathers* in a service, the theme of which is the Church. We will ask a few such questions as these: "Did the people of olden time who made it possible for the Church to live and grow have an easy task?" "Did all of these persecutions hurt the Church?" "How do we feel when we hear about the splendid things that the Church of old has been able to do?" "But is just feeling glad that the men of old were strong and brave all that we can do to make their work live in the world today?" The questions should not be too many, and it should be possible to answer them directly from the words of the hymn. But after such a discussion, will it not be easier for the pupils really to sing the hymn with spirit and understanding than it would if the mere announcement, "Let us sing together hymn number 460" were made?

We shall pass over the use of conversation in planning for service activities, missionary enterprises, fellowship services, etc., since this use is more generally recognized.

But even more valuable is the use of conversation in helping the pupils to enter into the prayers of the department and so learn how to pray themselves. How often prayers are mere forms! How rarely it is that a Junior Department really *unites* in prayer! And the reason is that the attention of the pupils is not on the matter being prayed for. They have no part in it. It is the leader's prayer, not theirs. How much better then to make it theirs. This can be done most effectively through conversation immediately preceding the prayer. The hymns and scripture have prepared the way for the prayer service, and the question now is how to secure their participation in the prayer to be offered as the climax of the worship service. Instead of the formal, "Let us pray," suppose we say, "Now we are going to have our morning prayer together. As the service has been going on I have thought of many things that I should like to include in the prayer. Perhaps you have thought of something that you especially want to pray about. If so, you may just add it yourself as we pray, or you may tell us now so that we may all pray for it together." Doubtless the pupils will be timid about mentioning special interests at first, but when they become accustomed to this plan they will respond readily, and will mention many matters at each service for which they wish prayer offered. Some of them will be personal matters, such as prayers for a sick relative or friend. Some of them will be for material blessings such as are natural for children of this age to want. Some of them will be for national causes. Some of them will be for civic enterprises under way or for great movements which they have heard discussed at home or in the church service. Some of them will be regarding incidents which they have read in the papers. Some of them will be really unselfish; others will be totally self-centered. They will, indeed, include almost the whole sweep of human interests as far as these touch the lives of the pupils.

What better opportunity can the junior leader find for teaching the pupils the real meaning of prayer? For no amount of explaining—as necessary as some explanation is—will be as effective as definite examples of prayer. When the disciples asked Jesus to teach them to pray, he did not give them a discussion of what prayer is and of how to use it; but he gave them an example of prayer. And so if Sunday after Sunday the junior leader presents before God the matters which are in the minds of the pupils she can, by the wording of the prayer, lead them to understand how to pray. They will, through participating in the prayer from week to week, come to build up in their own minds "standards" which will guide them in their own prayer and help them to form habits of intelligent as well as sincere prayer.

Thus we see that, instead of destroying the reverent atmosphere of a worship service, this type of conversation will increase the reverence in the service by helping the pupils to pay attention to what is going on and to enter intelligently and understandingly into each item of the service.

PRAYER

Prayer is not kneeling
At morn or at night,
Prayer is not feeling
The presence of might.

Prayer is a living,
A silence—a praise,
Prayer is a lifted soul
Through endless days.

Theodocia Pearce

THE KIND MAN

This man was hurt.

A good man came to help him.

The good man said, "I will let you ride on my donkey."

Why did the good man let him ride on his donkey?

Because he could not walk. He was hurt.

Where is the donkey?

One day Jesus told some one all about this kind man.

Rosa Bonheur

Glimpses of Jesus in Picture and Story for the Youngest Child.
Copyright, 1924, by Jenny B. Merrill

"'Give,' said the little stream,
'Give, oh give! give, oh give!
Give,' said the little stream
As it hurried down the hill."

What did the little stream give to the flowers?

It gave them a drink of water.

BUSHY TAILS

Here are two little squirrels with bushy tails.

See their bright eyes and their long ears!

What are the squirrels eating?

A little bird has come to see them.

Is the birdie eating too?

"Your heavenly Father feedeth them."

Hofmann

JESUS IN A BOAT

Jesus is standing in the boat.

The boat is near the water.

The men pulled the boat up on the shore.

The people are on the shore.

Jesus is teaching the people. He holds his arm up. Can you hold your arm up?

Some children are playing in the sand.

SONGS FOR SPRING AND SOME FOR ALL THE YEAR

Teaching Plans for the Primary Superintendent

By Martha Barnhart Harper

TWENTY-FIVE years ago conscientious teachers in the "children's department" of the Sunday school were impressing upon their pupils the fact of death and teaching lessons on the immortality of the soul. But there were some teachers of that time who were waking up to the fact that little children live in the present, not the future. "The kingdom of God is within you" showed the value of living for the present. God was right here! How beautifully the world about little children had been showing them God's love and care! Why not use this thought to emphasize the heavenly Father's love and care for them, until they *want* to love him and to obey and serve him? And so today, because the music lovers who compiled our present song books were also child lovers, we see our primary children radiate with joy as they sing *God Sends His Bright Spring Sun* and the *Crusaders' Hymn*, which, by the way, children might have been singing ever since 1850!

It is to be hoped that this Eastertime you do not have to "put on" an entertainment for grown-ups who must continually be amused. You really don't *have* to, you know. Then you can wait till April to use your springtime material, unless the weather decrees otherwise.

The repertoire of the average Primary Department consists in the main of seasonal songs, with very few that can be used in a real service of worship. *This Is God's House* is emphasized here because no primary child should be without the song one other Sunday. The offertory hymn will be welcomed by those who heretofore just "took up the collection."

A word about plans. Sometimes, to help me remember a teaching plan, I jot down the steps in one- or two-word items, thus making a *lesson plan*. A glance at this lesson plan before the session opens will refresh my memory. As for the teaching plans included in these articles, they are merely suggestions. Teaching plans, like stories, depend for their effectiveness upon interpretation and personality. If these plans do not appeal to you, make better ones. The beauty of a song must never be marred by its presentation.

Songs to Teach

God Sends His Bright Spring Sun.[1] You will want to use this soul-satisfying song in presenting your April theme. But do not wait until then to prepare it. Sing it over and over as you do your work until the parallelism between the two stanzas has become a part of you.

Next, see that you have a pot—or two or three—containing dependable buds that have not yet shown signs of life. Take the pot to the primary room and let the children talk about the possibilities of the plant. They will tell you about the spring gardens they planted last fall. Give the bulb sunshine and many drinks of water, bringing it each Sunday that the boys and girls may watch its development. One of the children living near the church school will be proud to care for it. Let the children decide soon on what is to be done with the blooming plant on Easter Sunday.

Teaching Plan

Watching the growing plant should have done more for your little ones than volumes of prepared speeches on the subject. Talk informally with them about growing things and the life that makes things and people grow—Life, the wonderful thing that only God can make. Then say "Listen!" and sing through the two stanzas of *God Sends His Bright Spring Sun.* Pause to let the beauty of the words and melody sink in. Then, with a yellow crayon, write at the top of the board the word *God.* Draw rapidly, in the upper left corner, a rising sun, with snow against the sky line. Sing the first stanza, adding, as you name them, "the green leaf buds" beneath the *sun*, and blue and rose-colored flowers beneath the *buds.* I am ever grateful that children possess surprising imaginations.

Superintendent: As I sing the second stanza, listen for the something God sends to our hearts, something we can place opposite the sun. (Sing the stanza.) Yes, *his love.* Who will draw love? Then we will just write it. (Write *his love* opposite the picture of the sun.) Let us discover what God's love will make grow in our hearts. (Repeat the second stanza. As the reply is given correctly, write "our goodness" on the board opposite the picture of the green buds.) And if our goodness is growing we will want, Oh, so much to be—? (Repeat the stanza if necessary. Write "sweet like flowers" opposite the picture of the flowers. If possible, bring from behind a screen a lily or a hyacinth or a tulip in full bloom. Smile—a real smile.) Now let us sing the song through as we look at the board. (Repeat.) Harry will erase the marks from the board. Miss B. will give us the chord, and we will think of our growing bulbs and of this beautiful plant as we sing *God Sends His Bright Spring Sun.*

Lord of the Sunlight.[1] There is no more beautiful hymn for every sort of weather than these words of Isabella Howe Fiske set to the music of the *Crusaders' Hymn.* The children will enjoy using "church music." Perhaps you will add or substitute the stanzas beginning with "Fair are the meadows," and "Fair is the sunshine," respectively, as found in *A First Book in Hymns and Worship.*[2]

Pictures representing sunlight, starlight, and each of the four seasons will illustrate the hymn and help the children to fix the words in their minds. Your library will no doubt give you the story of the original hymn.

This Is God's House.[1] Order and beauty should prevail in the primary room. Order forbids dust upon the chair rungs, and song books scattered over the top of the piano. As for beauty, you will have studied the room for that. The children will love to help you in this *pre-session* work. The blooming plant you borrowed will need just the right spot to add properly to the scene. Arrange the screen simply, saving one panel for one picture—that of the children's own church. Make the room look hospitable and churchly.

Teaching Plan

If possible, tell Miss Colson's delightful story of the building of the temple.[3] The children will enjoy the repetition, and will not fail to see that the people who built the church gave the best that they had. Lead them in talking of their own church, their own church-school room, built with the best things their own—or other children's—grandparents could give. Follow the talk by singing through *This Is God's House*, then make a short prayer thanking God for the church.

The following Sunday, the primary room should look more beautiful than ever before. Place on one panel of the screen pictures of other churches of the town—of all the churches, if the town is small—the picture of the children's own church in the midst of them. After the quiet music, turn to the panel of the churches and say quietly, "Perhaps you know some one who goes to God's

[1] By Eleanor Smith, in *Primary and Junior Hymnal* and *The Children's Hymnal.*

[1] *Songs for Little People,* The Pilgrim Press.
[2] *A First Book in Hymns and Worship,* The Abingdon Press.
[3] *The First Book in Religion,* The Abingdon Press

Lutheran Church, some one who goes to God's Baptist Church." (Name all the churches represented.) "Every one of these churches has been built by people who gave the best they had that a house of God might be beautiful." Sing as you have never sung before, *This Is God's House.* Then the pianist will give the chord for *Praise Him, Praise Him,* which every church-school child should know, or some familiar hymn of praise. An informal prayer in which the children have some part will follow.

For the third Sunday, pictures of the churches, with one or two of children singing or praying in church, may be mounted and hung in a conspicuous place.

After the quiet music, ask what hymn the pictures of the churches suggest. Emphasize the thought, "He is here today." Say, "I feel, don't you, that God is right here in this room?" Look about you. Feel what you are saying. "He will hear me as I sing to you. He will hear Elsie and Robert as they help us sing to him. If you pray without a sound—'in your minds' —I do not know what you are praying, but God knows. He hears you, and you, and me. All of us." Sing the song through. "Will you sing it with me?"

The "song of praise" and the prayer should precede a short devotional service that will carry out the thought of "This is God's House."

From this time on the hymn you have taught may be used by the children in their service of worship. It will help to keep the room up to its reputation of order and beauty.

We Give Thee But Thine Own.[1] This response may well be presented as a preparation for the offering service. Place upon the screen many pictures of things and services which God has given us. Tell the teachers of your plan of presentation, so that they will be prepared with supplementary responses.

Teaching Plan

Have you been thinking on your way to the church school of the many things God has given us? I thought, as I came, of my warm coat that was once wool on the back of a sheep that God cared for out on the sunny meadows. (Write "warm coat" on the upper left hand corner of the board.) Henry has thought of something we can add. (Write Henry's word, and the other words you draw from teachers and pupils. One of the words should be "money," suggested by the pianist. Cover the board with words. If the board is large, write in a large hand, but do not leave spaces.) Why, I believe we could fill our board again, and the boards in the kindergarten and in the junior and intermediate rooms. Don't you believe that we could begin with the boards in the first room in the—school building, and fill every one with names of things that were God's own, that he has given to us? I like to think that he has given these things to us as *trusts.* A trust is what? Yes, something to be cared for and used and enjoyed. The other day my neighbor, as she went shopping, left her baby boy with me—as a *trust.* I cared for him. I played with him. He was such a roly-poly, jolly little fellow that I couldn't help loving him. I was so glad to have the baby that I asked for him as a *trust* at some other time. So the heavenly Father has given us the things we have named and all the good things you can ever name, as a trust, to be cared for and used and enjoyed.

Miss B. has suggested that money (point to the word) which buys so many good things, is one of God's gifts. As we put our money offerings into the basket today, we are giving it back to him to use, are we not?

Call for the offering to be taken as usual. When the basket is brought to the front of the room, sing, with bowed head and closed eyes, *We give thee but thine own,* not omitting the "Amen."

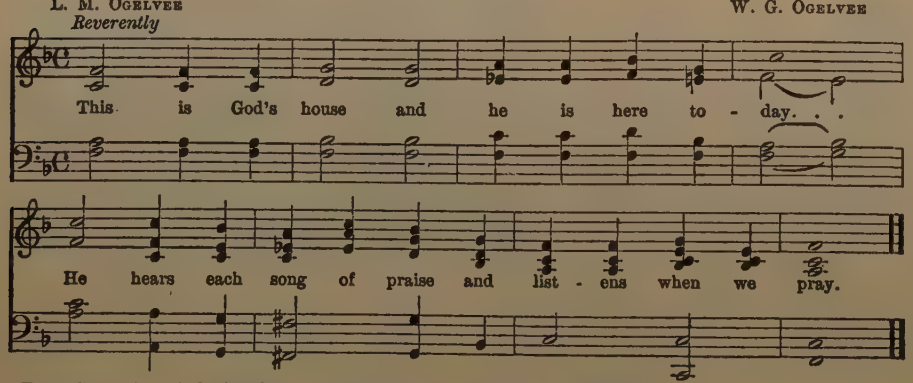
Proceed with the period of worship. A story about God's care for our material wants is appropriate. Before the lesson period suggest that the response might be learned so that it can be used next Sunday —or the next. Give the model twice. If the children cannot repeat it with you, give phrase by phrase, preceded by the command "Listen!" Have them repeat at the command "Sing." Pay special attention to the even time, thinking of the response as a chant.)

[1]For words and music see The Church School, November, 1923, page 56, or *Songs for Little People.*

God's House

L. M. Ogelvee
Reverently

W. G. Ogelvee



From *Songs for Little People.* The Pilgrim Press. Used by permission.

SUPPLEMENTARY SONGS

Easter and Spring

Easter Day, Songs for Little People.

Children's Easter Praise, Songs for Little People.

Easter Flowers Are Blooming Bright, Hymnal for American Youth.

Spring Song, Bible Stories for the Sunday School and Home, International Graded Series, Course I, Part II.

The Little Flowers Came Through the Ground, A First Book in Hymns and Worship.

All the Happy Children, A First Book in Hymns and Worship.

Responses

Gifts of Love, A First Book in Hymns and Worship.

All Things Come from Thee, O Lord, Songs for Little People, or The Church School, October, 1923, page 8.

General

Praise Him, Praise Him, Primary and Junior Hymnal, Carols, Songs for Little People.

Morning Hymn, Songs for Little People.

The Church, Songs for Little People.

Birthday Greeting, Melodies, Leyda Publishing Company.

Stories to Tell

Compiled by Jessie Eleanor Moore

Illustrating Happiness and Contentment.

A Fortune, in *The Golden Windows* by Laura Richards, for juniors and intermediates.

Little Gretchen and the Wooden Shoe, in *A Children's Book of Christmas Stories* by Asa Dickinson and Ada Skinner, for primary and junior.

Peter, the Stone Cutter, in *The Italian Fairy Book* by Anne MacDonell, for juniors.

The Golden Windows, in *The Golden Windows* by Laura Richards, for juniors and intermediates.

The Miller of the Dee, in *Fifty Famous Stories* by James Baldwin, for juniors and intermediates.

The Rabbit Who Wanted Red Wings, in *For the Story Teller* by Carolyn Sherwin Bailey, for beginners and primary.

The Town Mouse and the Country Mouse, in *Stories to Tell to Children* by Sara Cone Bryant and in *For the Story Teller* by Carolyn Sherwin Bailey for beginners and primary.

The House of Beautiful Days, in *The City That Never Was Reached* by Jay T. Stocking, for primary and junior.

The Discontented Pendulum, in *Waste Not, Want Not* by Maria Edgeworth and others, for primary and junior.

Hofmann

Jesus and the Children

A MARCH PROGRAM FOR THE PRIMARY DEPARTMENT[1]

By Lucy Stock Chapin

MARCH is the "wonder month." It is the month of greatest change in many sections of our country and the children are quick to see and appreciate the signs of spring's awakening. It is the month of promise. In the southland the promise is already fulfilled while in the cold north it is simply a promise of new life in nature. Everywhere are signs of things that are now awakening from the long winter's sleep. The first signs always excite keenest interest. It is a month of rain and wind and affords many opportunities to show God's work in nature.

On some March morning the children will come in with flying hair and rosy cheeks and tell of the pranks the wind has played on them—of hats blown off, of lesson papers sent spinning along the sidewalk, of twigs blown from the trees and of how they themselves were pushed along until they were forced to run before the wind. What an opportunity is afforded right then to turn their thoughts to God! Ask, "Who makes the wind blow?" Oh, the wonder of it! Who but God could do it?

"My soul awakes when March winds blow,
Keen winds of March that come and go,
And rouse my soul to ask from whence
They come and whither they go hence."

It is a month of lengthening days and warm sun's rays. The earth is changing and taking on new life and the primary room must do the same. All signs of winter will be put away and the room be alive with hints of spring. Encourage the children to bring leaf and flower buds to the church school. If these are placed in water and set in a sunny window they will soon open, to the delight of the children. Bulbs and seeds may be planted in window boxes or pots. When they begin to push their little green blades up through the soil let the children sing of the

"hosts of queer little seeds,
Soon to make flowers and mosses and weeds."

Pictures, objects and songs of nature arouse the interest and foster a deeper appreciation of the "Great Gardener" at work in his world. The church school is not the place for nature study in detail. The facts of nature are taught in the public school. We need simply to use them because of their vital place in the child's world and to interpret the awakening of hidden life religiously. "Having seen something of the life in nature and watched its wonderful renewal, he will be better able to understand that all life is the gift of God."

While the change in nature must be taken into consideration in planning the March programs it will not be the central theme, but simply a valuable background for it.

Easter does not come until the third Sunday in April, but in order that it may be a climax to our teachings, the preparation should be made all through this month. Too much consideration cannot be given to the themes and aims of the lessons that lead up to the Easter Sunday lesson and worship.

Room Decorations

In addition to the leaf and flower buds which are being forced into bloom and the sprouting bulbs and seeds, a jar on the superintendent's table may contain sprays of pussy willows and alder catkins.

Place a beautiful spring picture in the front of the room and on the blackboard write an appropriate poem or the memory text, "He hath made everything beautiful in its time." If the room is large and there is plenty of space without sacrificing something of more importance, a frieze of bluebirds may be placed on the board above a suitable poem.

Before the Session

Let the children who come early always find something helpful to do. At least the superintendent or one assistant should be present when the children arrive to take charge of the pre-session work and make this period a happy and valuable part of the day's program.

On the first Sunday of the month let the children help to make the room beautiful by cutting out and coloring jonquils, daffodils, lilies or birds. Very effective borders for posters, window decorations, runners or a frieze may be made by cutting stalks and leaves from heavy green paper and the blossoms from yellow and white paper. Bluebirds may also be cut from blue paper. Patterns for these and other similar decorations will be found in magazines and among public school materials.

All of the flowers or bird designs should be used in the room to add to its attractiveness or sent to sick members.

The first-grade children may continue work of this kind for the entire month or listen to stories. Among suitable stories to tell are: *Busy Mrs. March*, in THE CHURCH SCHOOL, March, 1922. *The Boy Who Discovered the Spring*, in *Why the Chimes Rang*, Alden; *A Lesson of Faith*, in *Parables from Nature*, Gatty; *How the Trees Watched*, in *Sleepy Time Story Book*, Dyer; *Inside the Garden Gate* (Part one), in *Mother Stories*, Lindsay.

For three months both second- and third-grade children have been having lessons from the life of Christ. During this month while they are learning of his last days on earth what would be of more inter-

[1]Copyright, 1924, by Lucy Stock Chapin.

est and real value than for them to make a book illustrating his life? If many children come for the pre-session work it may be necessary to provide material for two or three books. Cut the pages of heavy manila or tan cover paper and provide a cover of heavier paper. Punch the sheets at the top or side. Ribbon, cord, raffia or wire fasteners will be needed for binding the pages together. A book six by eight inches is a good size. This is about the size of the lesson folders. The pictures may be found in old lesson papers and magazines or purchased from the Perry Picture Company, Malden, Mass. If buying the pictures, select them carefully from the catalogue.

The children will need help in trimming and placing the pictures on the pages. When they are pasted let the children tell the story of each picture. When the pages are finished arrange them in order and bind together.

On the front cover paste the detail picture of the head of Christ from Hofmann's *Christ Among the Doctors*, or *Christ and the Rich Young Ruler*.

Building the Program

The same general plan and time schedule is followed as in preceding programs; worship (ten minutes), first lesson period for review and handwork (fifteen minutes), assembly period (fifteen minutes), second lesson period for teaching the new lesson (fifteen minutes), closing period (five minutes).

In building the program for March we must look forward to Easter and rearrange some of the lessons so that the right lessons will fall on Easter Sunday. In the second and third grades no change need be made in the order of lessons as with slight adaptation the lessons as given are appropriate for teaching on Easter day. In the first grade, however, a complete rearrangement of lessons is necessary. In this grade teach Lessons 27, 28 and 29 following Lesson 21. Then take Lesson 22 on the fourth Sunday in March and Lesson 23 on the fifth Sunday and so on in order. This will bring Lesson 26 on Easter Sunday.

The fact that the Easter lesson comes as the climax of these lesson groups or themes will guide us in developing the programs for the month. The purpose of the services for the month of March is to lead the children to know Jesus who lived and loved, who died and rose again and who is still living and loving. The preparation for the message of Easter will be made through the teachings of the lessons of this month and other related program material. The awakening of nature will help to throw light upon the teaching.

Program Material

Suitable songs will be found in *Songs for Little People*, *Carols*, *Melodies*, *A First Book in Hymns and Worship*, and *Songs of the Seasons*. Among the good seasonal songs for use during the month are the following: *All Things Bright and Beautiful*, No. 15; *The Sun Is Gone Down*, No. 73; *Robin Redbreast*, No. 111; *The Alder by the River*, No. 110; *Little Song of Thanks*, No. 143; *Down the Rain Comes*, No. 91; *The Wind*, No. 123; *The Waking of the Flowers*, No. 154; *A Springtime Prayer*, No. 145; *Winter Hymn*, No. 108; *A Prayer for Each Season*, No. 10; (Verses 1 and 4), from *Songs for Little People*.

Waiting to Grow, page 32. *Carols*.

New Life, No. 26 and *Springtime*, No. 28, *Melodies*.

The following songs bear particularly upon the lessons of Jesus:

Tell Me the Stories of Jesus, No. 94. *Hymnal for American Youth*.

I Think When I Read, No. 28 and *I Cannot Do Great Things*, No. 30. *Songs for Little People*.

Hosanna, No. 24. *Songs of the Seasons*.

The list of songs is intended to be merely suggestive. The superintendent may select one or two from the list. It is a mistake to teach many songs. Probably one new song a month is enough. The song most appropriate of all to use this month is *Tell Me the Stories of Jesus*. After this is learned start the Easter song. If both songs are sung during the pre-session period by the children who come early it will facilitate the teaching.

While the lessons from the life of Christ are being taught, at least one good picture should be hung in a conspicuous place. Among the best are *Christ Blessing Little Children*, Hofmann or Plockhorst, *Arrival of the Shepherds*, Le Rolle, *Christ and the Fishermen*, Zimmerman, *The Triumphal Entry*, Hofmann.

Nature pictures and objects from nature will also be of help in the program building.

If a special Easter offering is to be made by the school it is better for the children of the Primary Department to bring their contributions toward it for several Sundays rather than on the one day. Therefore they may begin bringing their money during March. Let the receptacle for this extra offering be unique and attractive. A tiny flower pot, basket or box decorated with daffodils or lilies will be suitable.

A March Program

I. Service of Worship

1. Prelude—Music, *Sunday Morning. Songs for Little People.* No. 57.
2. Call to Worship.

> "Come ye people, lift your voices,
> From each heart let worship rise;
> Unto God our great Creator,
> Offer thanks and give him praise."
> *Joyful Praise, Carols*, page 46.

3. Song—*A Prayer for Each Season. Songs for Little People*, No. 10. (Verse 1 or 4 as appropriate to the day), or some other familiar seasonal song.
4. Prayer—

> Our Father in heaven, we thank thee for this happy day and for all the days thou givest us. We thank thee for thy love and care over all things and over us. We thank thee for Jesus "who went about doing good." Teach us to be like him and to do as he did. Help us always to do the right. We ask it for his sake who taught us to pray, Our Father who art in heaven.
>
> (Close by all praying together the Lord's Prayer.)

5. Song—*I Think When I Read. Songs for Little People.* No. 28.
6. Offering Service—

> It is to help some of the little children who "never heard of that heavenly home" and who do not

Plockhorst *The Triumphal Entry*

know that Jesus said, "Suffer the little children to come unto me," to learn about him, that we have brought our offerings. We wish them to know the stories of Jesus as we do.

Presentation of offering—

Offering song—*Give, Said the Little Stream. Songs for Little People.* No. 87.

Prayer—

Prayer Song Response—

"Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive."

Appendix. Primary Teachers Text Book (Pilgrim or Berean) Course III. Part 2.

II. First Lesson Period

III. Assembly Period

1. Birthday service.

Greeting, spoken or sung (see previous programs).

Birthday Song—

Prayer—

Our Father, we thank thee for—
We pray thee to guard and keep—
all through the new year. Help—
each day to grow more and more
like Jesus. Amen.

Record—

Placing of butterfly, bird or flower seal on birthday calendar.

2. Special feature—

Teaching the new song. *Tell Me the Stories of Jesus. Hymnal for American Youth.* Page 94.

Write the words upon the blackboard or song roll and talk about them, letting the children tell some of the "stories of Jesus" they remember. As each child tells a story he may select and place upon a screen or blackboard the picture which illustrates it. The music should be played or sung as soon as the words of the first verse are understood. Several stories will be told in connection with the first verse of the song. The second, third and fourth verses are beautifully adapted for teaching on the Sundays following the second grade children's lessons on *Jesus and the Children, The Children's Praise Song* and *Jesus Stilling the Storm.*

IV. Second Lesson Period

V. Closing Period

1. Prayer

"Father, hear us we pray;
Guard and keep us day by day;
Help us feel thy loving care,
Every day and everywhere.

"Help us to be good and true,
Jesus' work on earth to do;
All we have with others share,
Every day and everywhere. Amen."

Our Prayer. Carols.

2. Song Response—*Carols.* Page 7.

Patterns for a daffodil window border

An Easter Window Border

To make an attractive window border cut daffodils from yellow and leaves from green paper, using the patterns given above. Make the markings with India ink. Paste the flowers and leaves at different heights and in different directions. Cut the butterflies from pale yellow paper and place above the daffodils. This border may also be used on the blackboard or at the foot of a screen or burlap dado. The pupils in the Junior Department might prepare it as a surprise for the children in the Beginners or Primary Departments, or the children in the lower grades might make the flowers and butterflies in the pre-session period as suggested in the Primary Program for March. This work will be too difficult for the little children to do without help, but they will enjoy having a part in it.

"RESPECTFULLY SUBMITTED"

By Jessie Eleanor Moore

"HOW many children did you have today?" Here it comes again! That tiresome question! The beginners' teacher was roused from her revery to see the face of the superintendent smiling at her from the doorway.

"We had a wonderful session," she began, by way of an answer, but the superintendent had vanished. This was merely his manner of greeting the various members of his staff.

In the first few moments of silence after the departure of the children the teacher had dropped down to think it over. A few thrills of emotion are legitimate rewards for the work of teaching and are not harmful unless they end in mere sentimentality. Today the children had gotten some of the things she was trying to give. She worked and waited and waited and worked, sometimes for long weeks, and then suddenly it would come—the response she had long hoped and worked for. Today it had come! A new child had come in and he was very late. There were no extra chairs in the room. "Wait and I will get you a chair," the assistant had said and, leaving the child standing in the middle of the room, she had gone out.

"Lee is a new boy and I think he would be more comfortable if he were sitting down," the teacher had said. Instantly George, selfish George, who never put himself out for any one, rose from his chair and with a kindly little gesture toward his vacant chair, seated himself on the floor.

After the story which was the story of the Baby Jesus, there had been a few moments of unbroken silence while the children gathered around the picture, Lerolle's *Arrival of the Shepherds*. Zona broke the silence. "I have been wondering and wondering since last Sunday how he came." (The Annunciation had been told on the Sunday previous.)

"And now you know the story about it," responded the teacher. Silence again and Zona continued to study the picture. "What I can't understand," she went on after a bit, "is how God got made."

"He did not have to be made. He always was," answered the teacher.

"Oh!" said Zona, settling back in her chair with an expression of complete satisfaction.

"How many children did you have today?" How trivial the question sounded when George had done the first unselfish deed of his life and Zona had come upon an eternal truth!

The question always impressed her just as unfavorably on the days when things went badly. There were days when her children seemed like a mass of sprawling arms and legs, when they responded to suggestions listlessly or shouted their songs noisily; days when tears dampened the atmosphere, when buzzing secretaries interrupted, when everything went crossways. With the sense of failure resting heavily upon her she was fretted by the usual question. What difference did the number make? She had failed. It had been far better if they had all been out-of-doors in the sunshine or at home with their toys than under her care.

It is passing strange, but this is a common question among officers and leaders in church schools. If one could travel on a magic carpet and sit in one annual meeting after another and listen to the reports, one would find them mainly concerned with figures. In that institution which exists for purposes of religious education the main interest seems to be neither religion nor education.

But the teachers and department superintendents, whose duty it is to make reports, may do much to educate their fellow-workers, to make them want a report of the progress in religion and education rather than mere figures. The story of a year told in terms of the experiences the children have had and the responses they have made to teaching is much more interesting because it pulses with life. And then some day the tiresome question may be changed from "How many children did you have today?" to "How far did they progress along the road of Christian experience?" or "What ideas did they get?"

Sometimes the report is to be made at a parents' meeting. Often here it takes the form of an exhibit, for the greatest appeal is always made to the eye. This makes a real problem for the teacher of little children. Their products are crude. The drawings they make, interesting as they are to the student of childhood, are not understood by the untutored and unsympathetic and they are often laughed at. Most of their work is connected with projects of service and it is almost impossible to keep samples of the gifts that are made to give away. If the teacher works with an exhibit as a goal she is apt to lay all emphasis on the product, and the result is a great display of pasting and folding which has been of little educational value to the child except from the standpoint of gaining skills, and such skills belong to the public school.

The following description may be suggestive to the teacher of young children who is looking forward to her annual report or an exhibit. It is a record of the experiences which one group of children had during one year in making contacts with those about them whom they could help. Each project is pictured on a separate sheet for the sake of clearness. These sheets are circular so that they may be hung more closely together. The descriptive text is put in child language and in the first person plural just as the children would talk when explaining the posters and telling of their doings. This is an advantage when children are present at the exhibit. It is a matter of regret that there are so few photographs. But it is almost impossible to get pictures of activities which take place indoors and often the sun refuses to shine on the occasion of an outdoor one. The magazines will come to the teacher's rescue here and give her charming pictures of children engaged in the various activities if she will but look for them.

The posters were made as follows, the large type here giving the printing on the poster:

1. BEGINNERS CHILDREN OF ——— CHURCH LEARNING TO SERVE
(Photograph of children of the class at the church door.)

2. OUR MOTHERS
(A magazine picture of a mother and child and a sample of the booklet made for Mother's Day which contained a blue print of each mother's own child, a typed verse about mother and a decorative cover made by the child.)

3. OUR MOTHERS
(A sample of the booklet made by the children. This booklet contained drawings of the things they might do at home to help mother and the mother placed a star on the page when the service had been rendered.)

4. OUR CHURCH
(A magazine picture of a little boy dropping coins in a bank and a cut from a price list of the umbrella rack which the children's money helped buy.)

5. OUR CHURCH—WE PLANTED WINDOW BOXES
(A magazine picture of a little boy bending over to watch a tiny plant growing in a box.)

6. OUR FRIENDS—WE MADE EASTER CARDS
(A sample of the Easter card made. This contained a typed verse and was decorated with a picture of flowers pasted on the cover.)

7. OUR FRIENDS—WE CARRIED AN EASTER FLOWER TO A SHUT-IN LADY AND SANG OUR EASTER SONG
(A magazine picture of an old lady in an easy chair with a group of children around her and a picture from a flower catalogue of a hyacinth in bloom.)

8. LITTLE FRIENDS WHO LIVE IN ——— PARK
(Photograph of children putting strings on bushes for birds' nests. Magazine picture of children feeding squirrels.)

9. OTHER CHILDREN—WE GAVE SOME OF OUR TOYS TO THE ——— CHARITY
(A magazine picture of children playing on a fire escape. Picture of toys.)

10. OTHER CHILDREN—WE MADE SCRAP BOOKS FOR THE ——— DAY NURSERY
(A photograph of the Nursery babies. A magazine picture of a child pasting. The letter of thanks which came from the Nursery.)

11. OTHER CHILDREN
(A photograph of Italian kindergarten children. A magazine picture of children at a party. A copy of the invitation sent to the Italian kindergarten inviting them to a party.)

Children's Responses

THE following paragraphs are from the notebooks of beginners' and primary teachers who have kept a record of the responses of the children to the lessons and stories taught in the church school.

One day Leighton very excitedly told his teacher of some little happening. To the teacher it was irresistibly funny, but simply interesting to Leighton and to the rest of the children; so, of course, Miss L. must not laugh, not even smile, and she supposed she succeeded beautifully. Upon returning home Leighton told his mother that he had told Miss L. all about it. Mother said, "Did Miss L. laugh?" "No," said Leighton, "but her eyes laughed."

Few six-year-olds would have been able to have expressed themselves in words as Leighton did, but does not this little incident show us how truly the little people realize our very thoughts and feelings?

The children were listening to the story about the little boy who gave up his lunch to help Jesus feed the hungry people. When the point was reached "and all the people had all they wanted to eat," thoughtful little Richard asked, "Did the little boy have all he wanted, too?" As the story was finished, he was still anxious, for he asked, "Did Jesus have enough too?"—*Louise A. Adams, Albany, N. Y.*

We had been talking of patriotism in our circle talk, of what the flag meant to us and how we should love and honor our flag of stars and stripes and our Christian flag and what it stands for. During the talk the thought was brought out that we must never let the flag touch the ground.

That week I was busy in the house and all at once I heard quite a commotion in the yard where several children had come to play with my little four-year-old girl. I hurried out to see what was the matter and found my child in quite a heated argument with another. When I asked about it, she replied in such an excited voice, "Mother, you must never let the flag touch the ground, and Henrietta was dragging it."

The following occurrence illustrates very vividly the need of trying our best to be sure the child understands what we teach. Melissa went to church school every Sunday and always talked a great deal at home about what she heard. One day her mother heard her telling about God saying something in church school; so she listened very closely to find out what the

(Continued on page 285)

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Practical Ideas from Elementary Workers

Teaching Temperance

HAVE you ever used the American flag to teach temperance? Such a use was made of Old Glory in a Junior Department of a Kansas Sunday school and made a deep impression, especially on the boys of the sixth grade.

It was just preceding the summer vacation, which is fraught with temptations of the street even in a small town, and just following a visit of the Attorney General of the state, who made a public address on Law Enforcement Sunday. In his address he made the statement that "he who disobeyed the law of the state or nation is a traitor to the flag of his nation."

After a generation of prohibition in Kansas the leaders of young children have little more to teach than elementary instruction on the effect of alcohol on the body, and the laws of the state require that this instruction be given in the public schools. However, the cigarette evil has become a menace since the world war. There is a law on the statute books of Kansas prohibiting the sale of cigarettes to minors, yet school boys smoke them and tempt others to do so.

Realizing the need, a certain Junior Department superintendent used the beautiful silk flag, which is the property of her church school, to impress the lesson which she had for the children from the Attorney General of their state. His statement caught their attention. They love their country's flag. Questioning brought out the fact that they knew the statute regarding cigarette smoking. A man teacher helped by saying that he did not employ a cigarette smoker in his wholesale business unless he quit the habit. After serious consideration those boys and girls rose and saluted their flag with spirit and dignity.

As the pupils went to their class tables, the very boys whom the superintendent hoped to impress were overheard earnestly questioning their business-man teacher along the lines followed in the assembly lesson on self-control. *Mrs. J. C. Mack, Newton, Kansas.*

A Gelatine Pad

I wonder how many teachers realize the many advantages of owning a hectograph. I made mine according to the directions given below. I have taken off sixty copies and had the hectograph put away within half an hour. We copy the little songs—just the air and the words—and put one copy in each child's book with his folder. The mothers appreciate having the songs and use them frequently at home, thus helping the children to memorize them. Annual and weekly letters are sent to the mothers so that they may better under-

stand the plan of our work and how they may cooperate with the teachers.

Directions for Making the Gelatine Pad: Soak in cold water till soft, four ounces of common glue; add one ounce of gelatine which will be soft within a few minutes; drain off all water not absorbed, add one pint of glycerine and apply gentle heat. When thoroughly mixed, turn into a zinc pan having a cover. [I used a heavy tin pan 13 x 9 x 1 inch and kept it in a covered cardboard box.] While liquid, remove any bubbles by drawing them to one side of pan and by dipping sheet of paper just below the surface.

Write the songs or material to be reproduced with an ordinary pen, using hectograph ink. Apply the writing, face downward on the pad. Leave a few minutes, remove, and apply sheets of paper for your copies. When finished wash pad gently with tepid water and soft sponge.

More copies can be made in a cold than in a warm room. *From How to Make a Gelatine Pad, by Henry R. Sanford.*

The Birthday Chair

Little girls love a birthday chair adorned with a lovely pink bow, but for the boys find some other mark of distinction. One young man shed many tears and refused to enter the room when he came to celebrate his fourth birthday. "I don't want a pink hair ribbon," he sobbed to his mother. From that day forward a red, white, and blue ribbon bow designates the chair of honor when a boy has a birthday in our Beginners' Department.—*Louise A. Adams, Albany, N. Y.*

A Help to Discipline

DISCIPLINE in the Junior Department is almost wholly a matter of keeping the boys and the girls busy every minute. Little delays not only waste precious time but also give the pupils a chance to think of things other than those of the work or worship of the hour.

It is well to have the program of the day timed to the minute. If the program is written on the board it will move more smoothly and with less delay. The song numbers written in connection with the part of the service in which they occur save confusion and time, and also add much to the sacredness of the songs.

The time for assembly having arrived, the pupils are ready with books open when the first chord of *Holy, Holy, Holy* is sounded. Later, when time comes for the flag salutes, every one is ready with *Fling Out the Banner*, or *America the Beautiful*. The offering is brought forward while the soft notes of *I Gave My Life for Thee*, or *Shepherd of Israel* fill the room with a spirit of worship. So on, throughout the whole program. The effect is almost magical in making every one eager to be doing the right thing at the right time.—*Mrs. A. H. Kayser.*

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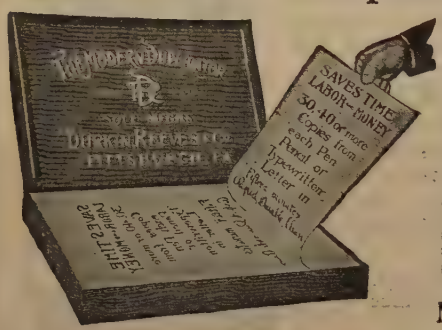
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Book Reviews

Seeing Straight in the Sunday School. The Observations of Uncle Hezekiah. By George E. Huntley. The Pilgrim Press, Boston, New York, Chicago. Price, $1.25.

IN Uncle Hezekiah Harbinger, shrewd and kindly village philosopher, Dr. Huntley has created a new and delightful character, whose wise counsels on Sunday-school problems will be an inspiration to a host of religious educators and Sunday-school workers. This is emphatically a book for the "average teacher," who is so often tempted to meet all progressive suggestions with the objection "It isn't practical." "Uncle Hezekiah" makes the most up-to-date ideas seem the most practical.

Child Types and the Changing Child. By Frances Weld Danielson. The Pilgrim Press, Boston, New York, Chicago. Price, $1.00.

In these winsome pages the reader sees through Miss Danielson's eyes, the Shy Child, the Contrary Child, the Aggressive Child, and many other well-marked types, and discovers how to develop their peculiarities into socially useful traits. This series of studies will be especially helpful to parents and teachers of very young children.

Home Handicraft for Boys; Church and Sunday School Handicraft for Boys. By A. Neely Hall. George H. Doran Company.

These two books will furnish boys with ideas and plans enough to keep them busy every hour. The second book will be found especially helpful to the church-school or vacation-school leader who has to plan the week-day activities. It gives nearly 400 photographs and working drawings of equipment which can be used in the church and church school. The making of these objects will not only teach the boys skill but will train them in practical ways of serving the church.

The titles of some of the chapters will give a fair idea of the kind of things that are suggested and for which explicit directions for making are given: Toy Problems for the Daily Vacation Bible School; Handicraft for a Church Bazaar; the Sand Table; For the Church Grounds; Filing-Cases and Cabinets; Framing Pictures; Printing for the Church and Sunday School; Bulletin Boards; For the Coat Room.

Books Received

The following books have been received from the various publishing houses:

THE ABINGDON PRESS

A Travel Book for Juniors—Teacher's Manual. By Helen Patten Hanson.

Friends of Jesus—Dramatizations from the New Testament. By Lydia M. Glover.

Living Together. By Bishop Francis J. McConnell.

One Hundred and One Hymn Stories. By Carl F. Price.

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Books Received

Story-Sermons for Juniors. By Alfred J. Sadler.
Synthetic Christianity. By Lynn Harold Hough.

THE CENTURY COMPANY

Women of the Bible. By Annie R. Marble.

COKESBURY PRESS

All About Infant Baptism. By Charles L. Brooks.
Baptism According to the Scriptures. By John Durrett.
Christ or Chaos. By Charles C. Selecman.
Fundamentals of Success. By H. A. Boaz.
Phunology. By E. O. Harbin.
The Hand of God in American History. By Wilbur F. Tillett.

GEORGE H. DORAN COMPANY

A Translation of Luke's Gospel. By A. T. Robertson.
An Introduction to the Study of the Bible. By J. R. Van Pelt.
New Roads to Childhood. By Anne C. Moore.
Parson's Pleasure. By Christopher Morley.
The Town and Country Church in the United States. By H. N. Morse and Edmund deS. Brunner.
What Books Can Do for You. By Jesse L. Bennett.
What Men Need Most. By Daniel A. Poling.
Womanhood in the Making. By Margaret Eggleston.

JUDSON PRESS

Prophecy and the Prophets. By Barnard C. Taylor.

THE METHODIST BOOK CONCERN

A Calendar of Prayer for 1924. By C. H. McCrea and George B. Dean.
The Christian Life. By Raymond Huse.
The Pastoral Office. By James A. Beebe.
Which Road Shall We Take? By Frederick B. Fisher.

PRESBYTERIAN BOARD OF PUBLICATION

A Study of the Junior Child. By Mary T. Whitley.
Parent Training in the Church School. By Florence E. Norton.
Studies of Familiar Hymns. By Louis F. Benson. Second Series.

FLEMING H. REVELL COMPANY

Chalk Talks. By Ella N. Wood.
Hawaiian Historical Legends. By W. D. Westervelt.

Children's Responses

(Continued from page 281)

child meant. Finally Melissa said something about Mr. Hicks, who was superintendent of the school, and when questioned she said, "Mr. Hicks is God, isn't he?" The mother wanted to know why she thought so and Melissa replied, "You always tell me when I take my offering that I am giving it to God, and I always give it to Mr. Hicks, so of course he is God."—*Edna Hicks Hite, Felicity, Ohio.*

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Pupils and Teachers in the Early Church

(Continued from page 246)

the points of discourse. Dullness must be met by patience. Physical and mental weariness on the part of the pupil may be overcome by a more striking method of presentation. Or it may require an intermission in the instruction with a change of position and accompanying bodily exercise. If the teacher experiences indisposition due to other duties and interest, he should remind himself of the supreme importance of the inquirer's becoming a Christian and should yield cheerful obedience to God's superior will. The impediments of anger and grief may be overcome by contemplation of the example of Jesus in denying himself and by remembering the great need of those who are to be instructed.

The method of instruction (XV) should not be uniform. On the contrary, there are many adaptations of method made necessary by different classes of hearers. Thus the instruction given to the educated will differ from that given to the ignorant, the rich will be dealt with in one way, the poor in another. There are differences of sex, social position and of daily occupation, all of which the teachers must take into account. A personal acquaintance with the hearers is essential, for this in itself will suggest the appropriate method to be followed in each case.

The sample discourses given deal (XVI) with the scope and importance of the instruction, with the motive of the learner (XVII) in seeking instruction and with the actual subject-matter of religious history from the creation to the resurrection of Christ and the establishment of the Christian Church (XVIII to XXV).

The final exhortation of the teacher is to love, obedience, and the practice of frequent fellowship with like-minded persons.

(Continued in The Church School for April.)

The Pastor's Part in Evangelism

(Continued from page 248)

definitely in mind these several periods of crisis and plan intelligently for guiding the young people through each one, then the time when any individual actually joins the church becomes in a sense a matter of indifference. The act of uniting with the church may come with almost equal appropriateness at either of these three points: in the one case it is an expression of the desire to imitate those who are striving to live in accordance with God's laws; in the second instance it is an expression of the desire to be numbered among those who have dedicated themselves to Jesus Christ; and in the third instance it is an expression of the desire to enlist in the company of those who are striving to bring to realization the kingdom of God on earth. Other things being

Books for Easter

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—The Presbyterian Advance.
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equal, and with due allowance for those who make decisions more deliberately, one may expect and hope that the larger number will wish to avail themselves of the first opportunity for joining the church, and that comparatively few will remain outside its membership until the third period is reached. We may be very certain that those who pass through that period without having joined the church will only in rare instances do so later.

The Dangerous Age

(Continued from page 255)

We find as we would have expected, the highest average attendance among pupils of the Junior Department, nine to eleven years of age. Taking their attendance as the standard, or 100 per cent, we find that primary children have an attendance record of 85 per cent and beginners 48 per cent. Professor Betts showed the primary attendance to be 97 per cent and the beginners 61 per cent, which indicates a decided superiority for the Los Angeles schools.

When we turn to the older pupils, we find the attendance record of intermediates twelve to fourteen years of age is 92 per cent of the junior in Ontario, and 93 per cent in California. The senior attendance record fifteen to seventeen years of age is 68 per cent in Ontario and 52 per cent in California. The young people's record, eighteen and nineteen years of age, is 41 per cent in Ontario and 27 per cent in California.

It seems probable that the very definite emphasis on a Sunday and through-the-week program of religious education for teen-age boys and girls in Canada has produced tangible results in increased interest and attendance in these departments. It would be interesting to know whether any other parts of the continent have made similar tests and what the results were.

A Cradle Roll Book

ON pages 273, 274 will be found eight more pages of the Cradle Roll Book, *Glimpses of Jesus in Picture and Story for the Youngest Child*, by Jenny B. Merrill. The first eight pages with a description of the book were published in the October number. The last pages will be published in the April issue.

These stories are intended for use with very little children or for children just beginning to read. It is suggested that teachers and parents save the pages and add to the book from month to month.

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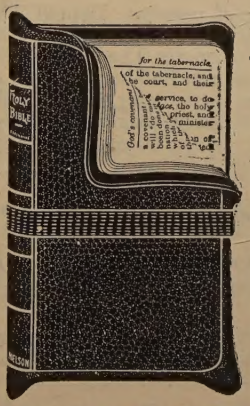

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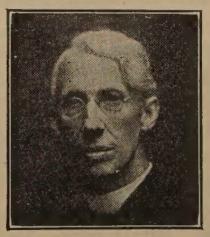

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More Religious Books in the Home

Available Sunday School Publications for Non-English Speaking Groups

(Continued from page 261)

only the older immigration groups are at all adequately provided for. Most of the groups named have but meager equipment for Sunday-school work, and the following groups are without any publications whatsoever: Bulgarian (9,845), mostly adults; Greek (188,075); Jugoslavs (232,590); Lithuanians (144,766); Portuguese (113,860); Syrians (using the Arabic language), 61,886. (Figures are for the foreign-born in the United States.)

Upon the publication of the Handbook mentioned above, the Sunday School Council of Evangelical Denominations, through its Standing Advisory Committee on Foreign Language Publications, gave careful consideration to the whole question of the production of adequate material for the major groups represented in the United States and Canada. As the result of a conference held in September, 1920, plans were made for the publication of a series of quarterlies, under joint editorial supervision, and published under a common imprint (The United Religious Press), without date. Under this plan, a course covering the life of Christ (three quarters), based upon the graded lesson series covering that period, was prepared in English, approved interdenominationally, and published in the following languages by six different denominations, each denomination selling to the others at the uniform price of fifteen cents per copy: Czech (Bohemian): Methodist Episcopal, Methodist Book Concern, 150 Fifth Avenue, New York City; Italian: Northern Baptist, American Baptist Publication Society; Magyar (Hungarian): Presbyterian, U. S. A. Presbyterian Board of Publication, and the Reformed Church in the United States, Central Publishing House, 2969 West 25th Street, S.W., Cleveland, Ohio. Polish: United Presbyterian, Rev. E. M. Milligan, D.D., 209 Ninth Street, Pittsburgh, Pa. Russian: Southern Baptist, Baptist Publishing House, El Paso, Texas. Spanish: Methodist Episcopal, South, Lamar & Barton, 810 Broadway, Nashville, Tenn. Each quarterly contains forty-eight pages, thirty-nine of which are given to the thirteen Bible lessons, and the remaining nine pages to magazine material. The first four quarters are now available, and a second year's work is in process of preparation. The fourth quarter of the first year is given to studies of the Christian life, the first and second quarters of the second year to the early Christian Church, and the third and fourth quarters to songs and praises of the Old Testament. The English text is published alongside the foreign language in each case. The official title is *Bible Lessons for Adults in Home and School*, but they are generally spoken of as Bi-lingual Quarterlies.

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